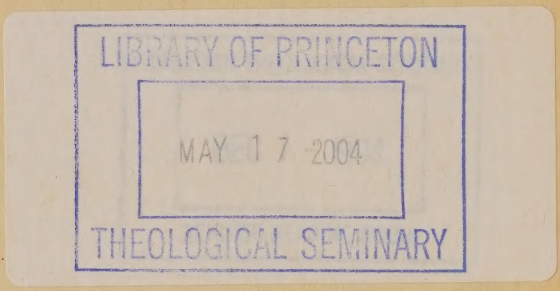

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A Protestant dictionary

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A Protestant Dictionary

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A Protestant Dictionary (1951)

A PROTESTANT DICTIONARY

BY

VERGILIUS FERM

Compton Professor
and Head of the Department of Philosophy
in the College of Wooster

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I INSCRIBE THIS BOOK
TO THE MANY STUDENTS OF WOOSTER

—some seven thousand, I believe, during a period of soon a quarter of a century—who have sat with me in Kauke 133 and discussed together the alluring subjects of philosophy and religion.

PREFACE

A DICTIONARY is a literary composition not too easily defined. It may be all the way from a word-list to an abridged encyclopedia. My own conception of a Dictionary such as this is one that will serve as a tool—a handy tool on the desk for quick reference giving summary information needed at the moment on some term, doctrine, name, church and movement in connection with a restricted field of interest.

The title of this composition restricts the subject to Protestant Christianity. But such a field in itself has border-line subjects which almost demand to be crossed over: Protestantism may well include, for example, churches which begin a new channel of religious expression by some new prophet not wholly riding on the current of the historic Protestant stream since a new revelation is claimed; moreover, it may well include some ideas and terms inherited from the mother-church which still linger in the minds and practices of the children who have gone their own way. This book while limited in its general area is not constricted so as to forbid the consideration of churches (or even "cults") which some might rightly question as strictly Protestant in essence or pre-Protestant names and terms of Catholic origin. Decisions of inclusion have been made on the basis: What kind of information might a person look for under such a general title?

There is, of course, no disposition to be other than objective and expository and as accurate as possible. To include everything under the sun would have defeated the purpose of the volume, predestining it to a place on the book-shelf alongside other heavier books rather than on the desk for "quick

reference." No attempt has been made to make it a little encyclopedia.

The author has for many years taught a course in the History of Christian Thought—a field of his major interest. This book is a product of that interest. There is no attempt to duplicate an earlier work which as its title suggested was *An Encyclopedia of Religion* (a volume covering the larger field of religion-in-general) and to which a large company of students of religion contributed their specialized knowledge. Rather, this little volume may hopefully be regarded as a companion to the other.

Users of this Dictionary will find the little asterisks (*) indicating throughout cross-references on the topic in question. Their use in composition conserves space for more material and on this score the annoyance of their appearance may be excused. Also for brevity's sake, information occurring in one place is not repeated in another; hence a generous supply of cross-references.

What the author has attempted to do in this book may be summarized as follows: 1) it aims to be a handbook for serious students of the Protestant faith, a ready-desk-reference for busy clergymen, churchmen, Sunday-school teachers, theological students, instructors and others engaged in this area of interest; 2) it passes by Catholic, Jewish and other religions unless these affect directly or indirectly what may be called Protestant Christianity; 3) it omits special fields of inquiry, such as Biblical terms which call for an exegetical and critical book dealing with such matters, of which there are now in the field many competent works; in other words, it is not a Bible Dictionary; its emphasis is upon doctrinal matters rather than homiletical, practical and specialized areas of scholarship; 4) it aims to be simple, clear and concise in the handling of basic terms and ideas; 5) there is no pretense to show forth originality in research or historic findings, although the best available information has throughout been sought;

6) the size of the entries has been restricted to conform with the nature of the book; 7) while the historic stream of European Protestantism is naturally an indelible part of the record of Protestantism and belongs always to its history and thus may never be circumvented—even in such a book—the emphasis here given is upon the origin and development of Protestantism in the United States including brief summaries of some of its leading representatives (particularly in the theological field); 8) contemporary names whose work remains unfinished are passed by (to be reserved, it may well be, for a later edition), excepting such names as are involved in certain major schools of thought affecting current Protestantism.

My thanks goes to the publisher, to Dr. D. D. Runes of New York City, who has deemed it worthy to extend the use of notes long accumulated in the study and class-room to the wider area afforded by their publication.

VERGILIUS FERM

The College of Wooster

A Protestant Dictionary

A

Abbot, George: *see* Church of England.

Abbot, Lyman: (1835–1922) Successor to Henry Ward Beecher * as minister of Plymouth Church in Brooklyn. His major contribution was to bridge the gap between the physical sciences and religion. He stressed Divine immanence, the progressive character of revelation and opposed the doctrine of the total depravity of human nature. Author of *The Theology of an Evolutionist* (1897) and other works. *See* New theology, the.

ablution: The cleansing of sacred vessels used at Holy Communion. According to the practice of the Anglican church, the remnant of consecrated bread and wine is not to be carried out of the church but to be consumed by the priest and/or others whom he shall designate. The practice involves the theory of real presence and reverence toward the elements.

absolution: The announcement given by the officiating clergyman upon worthy penitents who give formal confession, private or public, of the forgiveness of sins by virtue of the authority of Christ and the declaration of the New Testament Scriptures taken to be the Word of God. Protestant theology has emphasized that absolution is not due to human merits nor contrition (since this is never complete); rather, it is absolute because of the promise of Christ which is amply sufficient and to its full effect the penitent submits in trust (faith).

In Anglo-Catholic * thought absolution is regarded as "a sacramental rite" (along with confirmation,* holy orders,* marriage,* unction *), as an outward sign and inward grace. *See* keys, power of; penance; Trent, Council of.

adiaphorist controversy: This concerned a Protestant dispute, 1548–1555, as to the allowability of Catholic ceremonies provoked by the Leipzig Interim.* Most Catholic forms of worship were regarded by the Interim as *adiaphora* or matters of

indifference and therefore allowable. Lutheran opponents held that such matters which may be regarded as unessential under certain circumstances could not be treated as permissible. The violent controversy ended with the overthrow of Charles V * and the Religious Peace of Augsburg * (1555).

Advent Christian Church: This group withdrew from the original Adventist movement,* particularly from the American Millennial Association between 1854 and 1860 on a dispute over immortality. This group affirmed the utter extinction of the wicked after judgment; also that no one knows the day nor the hour of the Second Coming.* It is congregational in polity. Ordination rests with conferences. Jonathan Cummings, one of Miller's associates, held that immortality is a gift of God, man not inherently immortal.

Advent movement: The so-called "Advent movement" looks back to William Miller (1782–1849). Miller was a convert to the Baptists, who gave himself to a search of the Scriptures. The second coming of Christ captured his mind, concluding from the Scriptures that premillennialism * was the revealed truth: at Christ's second coming there would be a resurrection of the dead faithful to Christ who would be "caught up to meet the Lord in the air" with other redeemed souls then alive, that the wicked would be judged, the present heavens and earth dissolved by fire and the reign of Christ and his saints. Miller believed that the date of the second coming could be anticipated (about 1843). A first convocation of his followers was held in 1840. The consummation of his prophecy failed and he was compelled to acknowledge the error of his calculations.

The Advent movement began within the existing churches; loosely formed organizations separated and in 1845 a general conference was held in Albany, N. Y. At this convention it was affirmed: new heaven and new earth imminent; Christ is to descend from heaven at the sounding of the last trump; resurrection of the bodies of the just and unjust; the millennium is the period between the first resurrection and the remaining dead; the wicked and the faithful will continue to live until the end of the world; departed saints will find revealed their blessed inheritance at the second coming but will wait in paradise until the last day.

In 1855 a group withdrew to form the Advent Christian Church. In 1858, the older group formed the American Millennial Association, or "Evangelical Adventists."

Other dissident groups split on the nature of the Advent and other points. *See* Advent Christian Church; Church of God (Adventist); Churches of God in Christ Jesus; Life and Advent Union; Primitive Advent Christian Church; Second Advent; Seventh-Day Adventists.

affusion: A method of baptism * involving pouring of water upon the candidate rather than immersing him. A common current Protestant practice is by sprinkling (aspersion) in which a very small amount of water is applied upon the head of the candidate. *See* immersion.

African Methodist Episcopal Church: Methodist negroes began in 1787 to hold separate services. Their early church in Philadelphia, dedicated by bishop Asbury, avowed that whites should be prohibited from holding ecclesiastical office in the church. After court action in favor of their church a general convocation held in 1816 initiated the African Methodist Episcopal Church. Richard Allen, wealthy negro who sparked the movement, was ordained by bishop Asbury and by a priest of the Episcopal Church. The church today is widely represented in the states. In doctrine and polity it is Methodistic, with bishops, etc. *See* National Council of the Churches of Christ, etc.

African Methodist Episcopal Zion Church: Organized in 1796 in New York City by some members of the John Street Methodist Episcopal Church, for the privileges of their race. Its first church was built in 1800, called "Zion." Due to difficulties it later abrogated connection with the Methodist Church. The present name dates to 1848. In 1880 Livingstone College was established, now in Salisbury, N. C. Its doctrines and polity are in general accord with Methodism. The church carries on an extensive program. Among its founding leaders was (bishop) John Varick (d. 1827). *See* National Council of the Churches of Christ, etc.

African Orthodox Church: Organized in 1921 under George A. McGuire, a priest in the Protestant Episcopal Church, on the need for a negro independent episcopal church. It has its own

liturgy, apostolic succession, acknowledges seven sacraments and combines features of the Greek Orthodox, Anglican and Roman churches. Episcopal in polity.

African Union Methodist Protestant Church: This body is composed of divisionary groups from several Negro communions, effective finally in 1866. Its doctrines are Methodist but no office higher than an elder.

agape: It is claimed by some contemporary Protestant theologians (*e.g.*, Anders Nygren) that Paul in the N.T. used this Greek word for love in a technical sense (corroborated elsewhere in the N.T.) for the spontaneous, uncaused love of God for men (and its extension in our love for fellow men) as distinct from a love toward God on the part of man which is caused and not spontaneous. Nygren distinguishes man's love toward God from God's love for man. The latter is the higher love: the *agape*. *See* Lundensian theology.

The *agape* was a love feast in the early centuries, probably a separate rite (with a meal) and frequently associated with the celebration of the Lord's Supper.* From the second century on it became increasingly separated from the sacramental observance, celebrated in the evening and in private homes (or in churches) presided over by a bishop, presbyter or deacon, to promote religious fellowship. By the 8th century the practice disappeared. The early Methodists, Dunkers,* Mennonites,* Moravians * and others revived the practice (usually accompanied by feet-washing * and the celebration of the Lord's Supper).

Age to Come Adventists: *see* Churches of God in Christ Jesus.

alb: An ecclesiastical vestment worn by an officiating clergyman at the holy communion service and on other occasions of ritualistic churches. It is tight-fitting, originally intended to be worn under other vestments.

Albright, Jacob: *see* Evangelical Church.

Alcott, Amos Bronson: *see* transcendentalism, New England.

Alliance of Reformed Churches Throughout The World Holding The Presbyterian System: *see* Ecumenical Agencies.

alloeosis: The view of Zwingli * who held that the mixture of Christ's divine with his human nature is a rhetorical exchange,

a figure of speech. Luther criticized this view as no longer giving to Christ's human nature the full status of revelation since Christ's human nature is then robbed of his full divinity. Thus, for Zwingli, the doctrine of ubiquity * is meaningless in the Lutheran defense of a bodily (spiritual) presence in the Lord's Supper.

Amana Church Society: A small group (formerly: Amana Society) without regular ministers which looks back to the leadership (1714) of two German pietists: Eberhard Ludwig Gruber (Lutheran) and Johann Friedrich Rock (d. 1749) who established a loosely organized group called The Community of True Inspiration. Michael Kraussert and a peasant girl, Barbara Heinemann (d. 1883) gave new impetus to the movement in a "gift of prophecy." Refusing to take oaths and in conflict with the state they followed the counsel of Christian Metz's (1794–1867) revelation to proceed to America (1842) settling near Buffalo, N. Y. Organized in 1843 as the Ebenezer Society their increased numbers compelled them to seek more adequate space and they were led to migrate (1855) to Iowa County, Iowa (village of Amana).

They hold that there is no one since their early leaders who has had the gift of inspiration. Their beliefs are in the main Protestant. Characteristic features are: baptism without water; orders of membership with age; feet-washing among the highest order; conscientious objectors; oaths forbidden; plain in costume; amusements frowned upon; share in common trade, manufacture, agriculture and in mutual needs. The society is now undergoing radical economic and social changes.

American Baptist Association: Began in 1905, nicknamed "Landmarkers" because of their adherence to apostolic and old ways. They were opposed to Baptists who set up conventions as digressing from Scriptural methods. Strictly congregational, their work is chiefly in the south, southwest and southeast. Their theology is conservative.

American Bible Society: Encourages the circulation of the Scriptures without note or comment, without purpose of profit, to every person in whatever language. Centers of publication include London, Glasgow, Beirut, Cairo, Bangkok, Manila,

Shanghai, Chengtu, Tokyo and cities in the U.S.A. American headquarters: New York City.

American Lutheran Church: A merger in 1930 of three bodies: the Ev. Lutheran Joint Synod of Ohio and Other States (org. 1918); the Ev. Lutheran Synod of Iowa and Other States (org. 1854); the Lutheran Synod of Buffalo (org. 1845). The church at large is a part of the American Lutheran Conference.* It acknowledges all the Lutheran symbolical books. Its polity is congregational and synodical. *See* Lutheranism in America.

American Lutheran Conference: A federation organized in 1930 of five Lutheran bodies: the American Lutheran Church; * the Augustana Ev. Lutheran Church; * the Ev. Lutheran Church of America; * the Lutheran Free Church; * The United (Danish) Ev. Lutheran Church in America.* The Lutheran symbolical books are recognized "as the true presentation of the pure doctrine of the Word of God and a summary of the faith." Each group is sovereign to itself. The Conference meets biennially.

"American Lutheranism": A definite school of liberal Lutheranism under the leadership of S. S. Schmucker,* beginning to shape with definite self-consciousness about 1840 in opposition to the growing tide of conservatism brought about by the large immigration of European confessional Lutherans who immediately began to challenge what they deemed to be a corrupted Lutheranism in America. "Old Lutheranism" became victorious by sheer numbers—a controversy which reflected the stresses and strains in Europe among Lutherans and Reformed churches by the Plan of Union of 1817 (*see* "Evangelical Union," Plan of). All Protestant churches in America, at the time, were beginning to reassert their own denominational self-consciousness.

In America the target of the struggle was a small anonymously printed *Definite Synodical Platform* in 1855 which set forth a revised form of the Augsburg Confession as a simple confessional statement of Lutheran identity. This was the sincere effort of S. S. Schmucker and his close friends to stem the tide. Widely repudiated as was this document, the champions of "American Lutheranism" became tossed aside and Schmucker lost his leadership and the cause he championed. This struggle has been called

"the crisis in American Lutheran Theology." *See* Kurtz, Benjamin; Lutheranism in America; Sprecher, Samuel.

American Millennial Association: *see* Adventist movement.

American Protestant Episcopal Church: *see* Protestant Episcopal Church.

American Rescue Workers: Founded as a non-sectarian church in 1896. This organization looks back to Thomas E. Moore who had been in charge of the Salvation Army * in America under General Booth. After the return of some groups to the Salvation Army a minority group continued under the above name. It conceives itself as a denominational church and in doctrines is similar to the parent organization.

American Unitarian Association: *see* Unitarians.

Amish Mennonite Church (1906): *see* Mennonite Church.

Amish Mennonite movement: This movement and name stem from the more strict teachings of the Mennonite bishop of Alsace, France, Jacob Amman who took a firm stand on shunning * and detailed regulation of clothing (as with the earlier Swiss Brethren) and on other points of the Dordrecht Confession of Faith.* This brought about a schism in Switzerland and Alsace in 1693. He was the apostle of fundamentalism among the Mennonites. On the question of expulsion or excommunication he held that this was to be applied to disobedient members in matters of daily living and not merely from the Lord's table.

The Amish Mennonites were among fellow immigrants who came to Pennsylvania, settling in Lancaster, Union and other counties—then on to Ohio, Indiana, Illinois and points beyond (including Ontario, Canada).

The establishing of a common journal, literature, school and mission work with the other group, the Mennonite Church,* brought about the establishment of a cooperative unity in 1898 of a General Conference.

At present the term "Amish" refers to two main groups: Conservative Amish Mennonite Church * and Old Order Amish Mennonite Church.* *See* Mennonite Churches (in general).

Amman, Jacob: *see* Amish Mennonite movement.

Amsdorf, Nicholas von: (1483–1565) A Lutheran leader at Magdeburg (appointed by Luther in 1524), prominent defender

of the Gnesio-Lutherans * and opponent of the Philippists * and of the synergists. *See* synergism.

Amsterdam, World Council of Churches Assembly: *see* World Council of Churches.

Anabaptists, the: The term itself means to re-baptize.

The name was applied generously by early Protestants to any sect or group disliked by them, much as the term "communist" or "revolutionary" is applied today to anyone who may disagree with an accepted polity. The Baptists, particularly, were termed "Anabaptists" as a name of scorn and reproach by the competing churches.

The movement arose in Saxony, Germany, about 1521 by the preaching of the so-called Zwickau prophets. Nicholas Haussmann, a friend of Luther, headed the movement at Zwickau and Nicholas Storck developed ideas much stronger. These newer apostles of Storck thought Luther to be altogether too tame in his reforms. Inspired fanatically by visions, ecstasies, revelations, they heralded the coming of a new Messianic kingdom which would destroy the evils of life. Believing themselves elect of God, they shared things in common, renounced oaths, wealth, education, war and participation in public offices. Even the Scriptures did not stand above their own illuminations—nor, certainly, traditional doctrines and practices.

Andreas Carlstadt (1480–1541) at Wittenberg took kindly to them and broke openly with Luther who opposed them; so, also, at first, Melanchthon.* The latter, at the time, began to agree that infant baptism might well have been a traditional usage and not even Scriptural.

Spontaneously, the movement sprang up with enthusiastic following reaching the very stronghold of Zwingli * at Zurich.

Münzer (*c.* 1490–1525), minister of Alstedt, began a campaign of revolution in 1522, publishing a violent tract against Luther and announcing the coming of a Messianic reign. With Storck's help they fomented the peasants to rebellion. (*See* peasants' revolt.)

At Münster, the Anabaptists under John of Leyden took over the situation in a kind of theocracy, practicing polygamy and

beholding wild visions. In 1535 this outbreak came to an end and the movement was scattered.

Balthasar Hübmaier * came under the influence of Münzer. Menno Simons,* from whom the Mennonites took their name, also became an Anabaptist but of a milder sort. The reputation for fanaticism never left the movement although there were many worthy people, high-minded and pietistic among them. Caspar von Schwenckfeld (1490–1562) was of their number, now recognized as a pioneer promoter of the cause of German pietism.*

Anabaptists, it is now held, practiced a second baptism on the grounds not so much of sacramental necessity but as a manifestation of faith which, of course, cannot be meaningful either as a deliberate manifestation or conscious faith at the stage of infancy. Hence, adult baptism is the only valid baptism. The movement, although called by a nick-name, was much more than a theory and practice of baptism. Much of it is to be understood as an uprising of the masses against privileged classes and tyranny and was a proferred Utopia with a heavenly mission for the underprivileged who were deemed elect. *See* Mennonite Churches (in general).

anathema: *see* excommunication and anathema.

Andrea, Jacob: (1528–1590) A prominent co-author of the Formula of Concord * who sought to restore peace in theological disputes among Lutherans of his day. *See* Chemnitz, Martin.

Andrewes, Lancelot: (1555–1626) A favorite preacher in Queen Elizabeth's court who also wrote on controversial subjects, particularly against the pope and Roman Catholic alleged pretensions. The Anglican polity he claimed to be of divine right. The *mode* of the real presence (in which he believed) in the Lord's Supper rests not on Scripture; thus transubstantiation * cannot be a necessary belief. He made much of ecclesiastical furnishings and ritual. A founder of Anglo-Catholicism,* he has been called the connecting link between Richard Hooker * and archbishop Laud.* *See* Church of England.

Anglican conception of the church: *see* church, the Christian.

Anglicanism: *see* Church of England.

Anglo-Catholicism: A movement within the Anglican Church which is highly self-conscious of the *Catholic* tradition and heri-

tage of the Church of England * which, at the same time, does not acknowledge papal allegiance nor a willingness to construct its theology and forms unacceptable to new knowledge and modern needs. Its Catholicism points to the original undivided church, before the schisms of East and West in 1054 and the Protestant Reformation.

It emphasizes the sacramental character of Christianity, the Lord's Supper as central in worship and church fellowship, holy orders (bishops, priests, deacons) as truly apostolic, the church as the mystical Body of Christ, a divine creation extending the supernatural person and work of its Founder. It accepts the ecumenical creeds as directions to faith: sound in their great affirmations about God, Christ, man and salvation but adaptable to a free development of theological thought within the framework of a long-tested tradition and Scripture.

Anglo-Catholicism looks back upon the Protestant Reformation * with approval and dissent: approving the break with papal authority and Roman abuses of extreme claims and practices, particularly ecclesiastical and political usurpations; dissenting from the deflections made by Luther and Calvin from otherwise acceptable traditions of doctrines and forms of worship, *e.g.*, the Protestant Reformers' extreme predestinarian doctrines, their disinclination to keep certain ordinances of the church as sacramental, their insufficient emphasis upon the unique corporate character of the church, etc. Protestant Puritanism and Non-Conformism, moreover, moved too far to the left. Anglo-Catholic thought looks to Richard Hooker,* Lancelot Andrewes,* William Laud,* Thomas Ken,* and others as the fathers of the return to acceptable Catholicism. The Methodist revival and reformation appears to Anglo-Catholicism as a sad deflection fully understandable in the light of the ecclesiastical formalism of the times. But the revival under such men as John Keble,* E. B. Pusey * and John Henry Newman * sparking the Oxford Movement * (1830 on) marks for Anglo-Catholicism its rebirth in recent times. This revival was of the essence: in worship, liturgy, doctrine; it came later to be known as "Anglo Catholicism" or a "reformed Catholicism." Emphases were: the great Catholic tradition, the supernatural character of Christianity, sacraments, holy orders, etc.,

without a dead orthodoxy. *See* high church party; non-jurors; sacraments.

anguish: *see* existentialism.

Anne, queen: *see* Church of England.

anointing, practice of: *see* chrism; extreme unction; laying on of hands.

Anselm of Canterbury: *see* atonement; ontological argument for God.

Ante-Nicene Fathers: *see* Church Fathers.

Anti-Gnostic Fathers: *see* Church Fathers.

"Anti-Missouri Brotherhood": *see* Norwegian Lutheran Church of America.

apologetics: Literally, means defense (*apologia*). Sometimes termed "evidences," the discipline was developed to ground on the basis of reasonableness the basis of support for dogmas * and doctrines held to be essential to a given religion or its specific interpretation.

Apologists, early: *see* Church Fathers.

Apology of the Augsburg Confession: *see* Augsburg Confession.

Apostles' Creed: Its earliest Roman form (Old Roman Symbol): "I believe in God, Father Almighty and in Christ Jesus, his Son our Lord, and in holy spirit, holy church, and resurrection of the flesh." In the 4th century it was believed to have been a composite statement of the twelve apostles of Jesus. In the 8th century it appeared again in Rome in longer form. Its present longest form was assumed in the 16th century. One theory of its origin is that it was directed against the heresy of Marcionism (God not the creator of the world, etc.). It is recited by many Protestant churches in the liturgical services and regarded by some as a normative statement of Christian faith. *See* ecumenical.

Apostolic Christian Church: *see* Evangelistic Associations.

Apostolic Christian Church (Nazarene): *see* Evangelistic Associations.

Apostolic Episcopal Church: An independent American body; began in 1922. Holds to separation of church and state, a church free from foreign alliances. Continues the episcopacy.

Close in faith to Catholic Christianity, also in polity and worship (in English). Accepts seven sacraments.

Apostolic Faith Mission: *see* Evangelistic Associations.

Apostolic Fathers: *see* Church Fathers.

Apostolic Methodist Church: Organized in 1932 as openly fundamentalistic: opposing heresies of evolution, "moral science" and those who have forgotten "blood atonement." Its polity is radically congregational. Practices divine healing and tithing. Gospel Tract Club has headquarters in Zephyr Hills, Fla.

Apostolic OverComing Holy Church of God: Organized in 1916 in Alabama these churches operate chiefly in the south. It has a bishop and practices tithing.

apostolic succession: A tenet which makes the claim that the office of the ministry, particularly bishops, can be traced without interruption directly to the original apostles of Christ. In churches where the office of bishop is held central this doctrine has assumed importance, *e.g.,* Roman, Greek and Episcopal Churches. Controversies have raged with regard to the alleged break in the succession by the Protestant schism from the mother Catholic church. Lutheran and Reformed churches have not regarded the tenet, in the Catholic sense, as essential because 1) the ministry receives its "orders" from the congregations; 2) the universal church, rather than the local congregation, gives authenticity to the powers of the clergy; 3) ordained ministers (by bishops for some churches) by the laying on of hands,* may ordain others and thus *essential* succession takes place. *See* Parker, Matthew.

Aquinas, Thomas: *see* penance.

archbishop: *see* polity.

Arianism: Chief exponent was Arius (256–336) of Alexandria. Arius' view of Christ was that he was, as creature, subordinate to God, of similar but not of the same substance (*ousios*) as God. This view was regarded heretical and at the Council of Nicea in 325 the orthodox view was affirmed: Christ is of the same substance (*homo-ousios*) as God and Arianism condemned. *See* Nicene Creed; Unitarians.

Arius: *see* Arianism.

Arminianism: A liberal school of theological thought which is associated with the name and views of Arminius * and the Re-

monstrants,* arising in the Dutch churches as a protest against the extreme expressions of early 17th century Calvinists. The five cardinal points of Arminianism are contained in the platform called the Remonstrance.* The position revolves around the doctrines of predestination * and grace,* the Arminians emphasizing man's cooperation and responsibility in his salvation as over against the doctrines of unconditional election and irresistible grace. The Synod of Dort * condemned and banished the Arminian protestors. The influence of this school developed later in England and came to its fruition in the preaching of John Wesley,* the Methodist and related movements of the 18th century.

Arminius, Jacob: (1560–1609) A Dutch theologian, trained at the university of Leyden, at Geneva imbibing the Calvinistic teaching of Beza; * he became a preacher in Amsterdam, later teacher at Leyden, and unwittingly the central figure of theological controversy. Influenced by Coornhert * toward a more humanistic view of the process of salvation—although having been commissioned to defend Beza's more radical view of predestination * as opposed to Coornhert—he became the outspoken, yet gentle, champion of the doctrine of man's role in salvation as over against the supralapsarian * version of predestination. His position is set forth in his *Declaration* (1608) in which God's decree of election is held to be applicable only to those who repent, believe and persevere, while reprobation is directed only to those who fail to co-operate. His followers were called "Remonstrants." * He favored church unity. *See* Arminianism; Gomarus, Francis.

Arndt, Johann: (1555–1621) German mystic who authored widely read devotional treatises, *True Christianity* and *The Garden of Paradise,* influencing the thought of Spener * and German pietism * and later revived in Protestant devotional literature in other lands.

Arnold, Gottfried: (1666–1714) Radical pietist, friend of Spener,* professor at Giessen, author of *Unparteiische Kirchen und Ketzer-Historie,* a charitable interpretation of church history, allowing for the recognition of the contribution of heretics.

Arnold, Thomas: *see* broad church party.

Articles of Religion (Methodist): Prepared by John Wesley * in 1784 on the basis of the Thirty-Nine Articles.* For the use of American Methodism, references to Calvinism are omitted. *See* Methodist Episcopal Church.

Asbury, Francis: *see* African Methodist Episcopal Church; Methodism.

Askew, R. H.: *see* Church of the Full Gospel, Inc.

aspersion: *see* affusion.

Assemblies of God, General Council: Organized in 1914 at Hot Springs, Ark. of delegates from a variety of denominations. Arminian in doctrine, this group emphasizes the baptism of the Holy Ghost, sanctification, divine healing, premillennialism * and are conscientious objectors. Congregational and presbyterian in polity.

Associate Presbyterian Church of North America, Synod of: *see* Synod of the Associate Presbyterian Church of North America.

Associate Presbytery: Organized in 1733 and repudiated by the Church of Scotland * in 1740 this group represents an earliest ecclesiastical schism in Scottish Presbyterianism. Leader was Ebenezer Erskine (1680–1754), minister of the Established Church, suspended for his opposition to the state connection. The Associate Presbytery split in 1747 into Burghers and Anti-Burghers, Erskine remaining with the former group.

Associate Reformed Presbyterian Church, General Synod of: *see* General Synod of the Associate Reformed Presbyterian Church.

Associate Reformed Synod: *see* Reformed Presbyterian Church in North America and Reformed Presbyterian Church of North America; United Presbyterian Church of North America.

Association of Pentecostal Assemblies: *see* International Pentecostal Assemblies.

Athanasian Creed (*Quicunque vult*): Commonly called the creed of Athanasius, it dates probably to the 6th century. Its essence: That we worship one God in Trinity and Trinity in Unity; neither confounding the persons: nor dividing the Substance . . . that our Lord Jesus Christ, the Son of God, is God and Man . . . at whose coming all men shall rise again with their

bodies; and shall give account for their own works. It is counted as one of the ecumenical * creeds. It became a part of the Anglican Prayer Book * (1549) for recital on special festive occasions in worship but was eliminated by the American Protestant Episcopal Church from its articles and Prayer Book.

atonement: Literally, becoming at-one-with. In the Old Testament conception, becoming at one with God involved the idea of some sacrifice. "Propitiation" denotes an atoning action towards God; "expiation" towards the offender or offence or sin. The manner in which Christ becomes the medium of atonement has assumed a number of theoretical forms. Transactional theories of the atonement have involved the appeasing of God's wrath by Christ's sacrifice. The New Testament has given emphasis to the idea of reconciliation which God has performed (not man) in the gift of grace of his Son (John 3:16) who then becomes the propitiation (no merit of man) and man shares in the righteousness of Christ. (Such an idea is simpler than many soteriological theories.) Man's sins are therefore forgiven, "covered up" by an act of Divine grace.

Traditional soteriological theories are: 1) The ransom theory: Christ is a ransom paid to the Devil (propounded by Irenaeus, Origen, Augustine, Pope Gregory I [590]). It is assumed that God bargained with the Devil for the souls of man and that Christ was the payment. 2) The satisfaction theory: Anselm (1033–1109) in *Cur Deus Homo?* viewed Christ as having in man's place satisfied the requirements of a just God in exacting punishment for man's sins. Man's debt to God as a Person *Par Excellence* is infinite; he cannot pay himself; God furnishes the means (by sheer love) and Christ assumes the vicarious rôle of reparation; the debt is "satisfied"; God's honor is vindicated; Christ's treasury of merit is unlimited so that all offences may be satisfied; believers share in this propitiation; atonement is made possible. The death of Christ on this theory is emphasized. (It assumes the feudal theory of rank: an offense is gauged in terms of the rank of him who is offended.) 3) The moral influence theory of Peter Abailard (1079–1142) held that the contemplation of Christ's suffering moves man to moral transformation and thus man is reconciled to God.

The Protestant Reformers understood the suffering of Christ to be the Divine punishment for human sins and a sign of victory over the forces of evil.

More recently the idea of a suffering God has given the atonement theory a revised meaning: Christ's life and death a revelation of God's suffering nature as participating in the redemption of the evils of the world.

Limited atonement has been held to mean: election * and/or reservation for only those who participate in the requirements of salvation. Universal atonement has been held to mean that eventually all shall become one-with-their creator and Christ's life and death symbolize this ultimate harmony. *See* governmental theory of; redemption; Remonstrance, the; Socinians; Universalism.

attrition: *see* penance.

Augsburg Confession (Augustana *): A confessional statement of faith and practice, aiming to show that its Lutheran adherents were, in reality, loyal to the genuine old Catholic faith although rejecting certain Roman practices. It was presented to the Diet of Augsburg in 1530 and was chiefly the work of the conciliatory Melanchthon,* Luther's right hand co-worker.

The emperor, Charles V * summoned the Diet hoping to induce the Protestants to return quietly to the faith of the mother church. Luther, under the ban,* could not attend but had his hand in the preparation of the statement, protesting its conciliatory tone. (Zwingli * sent his own confession of faith but failed to receive a hearing.) The chief purpose was that of emphasis upon agreement with historic Christian creeds and the divergence from the current revolutionary heresies of the Anabaptists * and the politically-minded Zwinglians. It was presented in German.

The confession made a favorable impression upon many of the assembled princes and dissipated their prejudices; at the same time, it served as a rallying point of the Protestant group. It was examined by order of the emperor by Roman Catholic theologians present, among whom was Luther's formidable opponent Eck.* A Catholic reply was prepared, at first too strong to suit the emperor. Negotiations failed to satisfy the Catholic majority and prompted Melanchthon to prepare a more vigorous defense,

the Apology, revised and published in 1531 along with the Confession.

Subsequent editions of the original "unaltered" or Invariata Confession saw changes which provoked Lutherans to protest against characteristically Melanchthonian views. The 1540 edition, known as the Variata, contained *e.g.*, in its tenth article a view of the Lord's Supper much too toned down to suit the rigid Lutherans. Controversies involved Philippists,* Crypto-Calvinists * and Gnesio-Lutherans.*

The original confession has remained an authoritative standard for Lutherans as well as the model for other confessional statements. *See* Religious Peace of Augsburg; Schwabach Articles; synergism; Torgau Articles.

Augsburg, Diet of: *see* Augsburg Confession.

Augsburg, Religious Peace of: *see* Religious Peace of Augsburg.

Augustana: The Latin for the Augsburg Confession.* The name has reference to Augustus after whom the city of Augsburg was called.

Augustana Evangelical Lutheran Church: This is the church which claimed the loyalty of those Swedish immigrants who (eventually) sought to maintain their heritage to the state Lutheran Church of their fatherland. New Sweden in Iowa was an early colony (1848); Andover, Ill., another (1850). In 1851 the Synod of Northern Illinois was organized including other nationalistic groups. In 1860 the Scandinavian Lutheran Augustana Synod was organized and included the Norwegians. (*See* Norwegian Lutheran Church of America.) The Lutheran confessional statements placed emphasis on the Unaltered Augsburg Confession but added "understood through their development in the other symbolical writings of the Lutheran Church." The Norwegians left the group and the word "Scandinavian" dropped. A member of the General Council (Lutheran) * it did not choose to merge with the larger group into the still more encompassing union of the United Lutheran Church * in 1918. However, in 1930 it joined fraternal relationship with the American Lutheran Conference * and has shown a disposition in recent years toward unity efforts. The church is now thoroughly Americanized. The

general body (through elected delegates) determines policies, doctrines and authorizes ordination. Theologically it remains conservative. Its theological school: Augustana Theological Seminary at Rock Island, Ill. *See* Augustana Synod; Lutheranism in America; National Council of the Churches of Christ, etc.

Augustana Synod: *see* Lutheranism in America; Carlsson, Erland; Esbjörn, Lars Paul; free-church movement in Sweden and America; Hasselquist, Tuve Nilsson; Lindberg, Conrad Emil; Olsson, Olof; Princell, John Gustav.

Augustine and Augustinianism: Augustine (353–430) is a stalwart figure in the history of Christian thought and in the Reformation and in Protestant history. There is no Augustinian "system" since the person of Augustine was highly multiple and his thought similar. Various schools of thought look back to phases of his theology: Catholic and Protestant. He was critical and naive; mystic and rationalist; free in his thinking but subject to his tradition and church; he viewed evil as both positive and negative; he looked upon the world as good and yet a wretched state; he upheld sacramental Christianity and yet taught the soul's direct communion with God; he sketched a plan of visible church rule (*City of God*) and taught the invisibility of the real and universal church; he speculated on the physical world but was a keen student of human nature; etc. Augustinianism is a selection of facets of his thought.

His philosophy of history was widely adopted: revolving around man's redemption in Christ, a beginning in creation by God, climaxed in God's incarnation and a Judgment to follow. Divine grace * he taught to be irresistible: a double predestination.* Each soul is a special creation (also taught traducianism *) —which became the orthodox view. Creation is from nothing (*ex nihilo*), the act of God which is good because God's intellect wills the good. Original sin * entered the race through Adam and is passed on from generation to generation (emphasis upon sexual lust). Even physical nature shares in this corruption. Without God's grace man is helpless.

With Augustine Platonism became the dominant Christian philosophy for the church (he called Plato, the Christ of the philosophers) and the Reformation carried on this tradition.

(Luther hated Aristotle, Aristotelianism becoming a competing philosophy.) For Augustine the highest objective of life is the salvation of the soul to the glory of God. *See* Pelagianism.

avoidance: *see* shunning.

Awakening, the Great: *see* Great Awakening, the.

Awakening, the Second: *see* Second Awakening, the.

B

Backus, Isaac: *see* Baptists, the.

Bacon, Benjamin Wisner: (1860–1932) N.T. scholar, professor in Yale Divinity School whose authorship helped to develop the growing science of Biblical scholarship. He earlier had done significant work on the O.T.

Ballou, Hosea: *see* Universalism.

ban and interdict: The ban was an official denunciation against notorious sinners and foes of the Roman Church; the interdict (from 1031) a similar denunciation against a whole country. Rights and privileges of the church were withheld, even curses uttered, and association by the faithful with offenders prohibited. Rulers under the ban were deposed and their subjects released from their oaths of allegiance. The popes used the interdict against incalcitrant princes with great effect. In 1200, for example, Pope Innocent closed churches, withdrew sacraments and the rites of burial upon France by an interdict to force the king to his will. Luther, for example, and his followers were placed under the ban in the Edict of Worms.*

Bancroft, Richard: *see* Church of England.

baptism: Honored by most Protestant churches among the two sacraments of the church. (*See* sacraments.) St. Paul refers to baptism some 17 times without definition. It probably was a practice so common as not to need detailed exposition. Baptism in the Spirit, union with Christ, sharing in Christ's death and resurrection, becoming a new creation, are among his interpretations, baptism being a sign and a symbol thereof. It became the sacrament of initiation. The rite followed upon the practice of John the Baptist who ministered in the river Jordan. In the Apostolic Age it was an almost universal practice. There is no certain indication whether baptism included infants; the prob-

ability, according to many scholars, is that they were included. *See* affusion; immersion; sponsors.

baptismal regeneration: *see* regeneration.

Baptist Churches: *see* American Baptist Association; Christian Unity Baptist Association; Colored Primitive Baptists; Duck River and Kindred Association of Baptists (Baptist Church of Christ); Evangelical Baptist Church, Inc.; Free Will Baptists; Free Will Baptists (Bullockites); General Association of Regular Baptist Churches; General Baptists; General Six Principle Baptists; German Baptist Brethren (Dunkers); Hard Shell Baptists; Independent Baptist Church of America; National Association of Free Will Baptists; National Baptist Convention, U.S.A., Inc.; National Baptist Convention of America; National Baptist Ev. Life and Soul Saving Assembly of U.S.A.; Northern Baptist Convention; Primitive Baptists; Regular Baptists; Separate Baptists; Seventh-Day Baptists; Southern Baptist Convention; Two-Seed-In-The-Spirit Predestinarian Baptists; United American Free Will Baptist Church (Colored); United Baptists.

Baptist World Alliance: *see* Ecumenical Agencies.

Baptist Young People's Union: Organized in 1891 to promote devotion to Christian living and activity in the church among the younger people.

Baptists, the: English Baptists may look back to John Smyth (?–1612) once an Anglican minister who, about 1606, became a leader among Separatists in Gainsborough. These non-conformists fled to Amsterdam, Holland in 1608. Smyth continued leadership, embracing Arminianism.* Legend has it that he rebaptized himself (by pouring) along with some thirty others. They were refused membership in the Mennonite group which they sought, the Mennonites being the heirs of the Anabaptists. Some fellow Independents (early Congregationalists) desired to follow the example of Smyth to reserve baptism for adults. To this they would add the administration of it in the manner of total and triple immersion. Two principles taken from the Independents characterize original Baptist polity, autonomy of the local group and simple friendships among groups.

The oldest group of Baptist churches, called General Baptists,* look back to Thomas Helwys (1550?–1616?)—a follower

of John Smyth—who helped to establish in London (*c.* 1611) the first permanent Baptist church in England. By 1626 six such communities were organized. The General Baptists were Arminian as opposed to Calvinism. In 1616, Particular Baptists seceded from the first communities favoring a rigid Calvinism. Particular Baptists were the first to prescribe immersion as a confession of faith (1644).

American Baptists, in origin, had no direct connection with the English Baptists. The first Baptist church in America was formed in Providence in 1639; later another at Newport under John Clarke (1609–1676), physician and preacher—thus Rhode Island became their chief center. In 1707 the first association was organized in Philadelphia. Before the Great Awakening * the groups were of slight consequence on the American scene. After the great revival (though they took little part in it since, probably, they were Arminian and were not a natural part of the New England Calvinistic groups) they began to flourish on the wave of the divisions among many of the New England Congregational churches. Influential Baptist of this period was Isaac Backus (1724–1806) champion of religious liberty, minister and historian, who, of Congregational background, gave up the idea of infant baptism only after a great struggle. General Arminian Baptists moved into Virginia from England (1714) and from Maryland. Regular Calvinistic Baptists, however, moved in from New England bearing marks of the Great Awakening. This latter group were zealous evangelists attracting the less privileged classes in the southern colonies and the object of contempt of other Baptists. Virginia and North Carolina now became strong centers of conservatism. The Baptists became powerful agitators for religious liberty and for separation of church and state, successful participants in effecting the divorce of church and state in Virginia in the law passed in 1786. Meanwhile, New England Baptists continued to increase. At the close of the Revolution the denomination had achieved a position with a reputation as great as any other Protestant communion. More and more their appeal reached the masses and to those who had begun their western migrations.

Baptist churches group themselves into associations, state and

national. The Northern Baptist Convention was formed in 1907 affirming local church independence but exercising increasing powers. A Baptist may appeal to the Scriptures as his credal platform—ranging from the ultra liberal interpretations to the ultra conservative. Sectional creeds have appeared (*e.g.*, the Philadelphia Confession * which follows the Westminster). Simplicity of worship is a traditional characteristic. Many Baptist churches do not insist upon immersion, the method of baptism remaining optional. Baptists have divided among themselves into many shades on questions relating to Calvinism, Arminianism and acceptable customs and into two chief camps of Biblical Fundamentalism and Liberalism.

German and other European Baptists—not emerging from the English roots—follow the type expounded by Johann Oncken (d. 1884) who, after his baptism in 1834 by an American Baptist, founded a German Baptist church in Hamburg and carried on intensive missionary work. By means of preaching and tracts these Baptists spread throughout Germany and Scandinavia ministering mainly to the peasant and labor classes. Oncken's emphasis lay upon private Bible reading and the untenableness of infant baptism. His successors called themselves "Baptized Christians," the chosen people of God. *See* Puritans and Puritanism.

Barclay, Robert: (1648–1690) Author of a popular book of instruction used by the Quakers *: *A Catechism and Confession of Faith.*

Baro, Peter: *see* Lambeth Articles.

Barth, Heinrich: *see* Barthianism.

Barth, Karl: *see* Barthianism.

Barthianism: A movement of theological thought which is associated with Karl Barth (1886– born in Basle, Switzerland) —aiming to be a re-birth of historic Protestantism and a reaction from theological liberalism. Associated in this general revival were Friedrich Gogarten,* Eduard Thurneysen,* Heinrich Barth and H. Emil Brunner.* Barth and Brunner belong to the Calvinistic tradition, Gogarten to the Lutheran. Justification by faith,* the Scriptures containing the Word of God, the sovereignty of God and original sin are emphasized, avoiding the doctrine of

predestination to damnation and disavowing the modern trend of theology which combined with philosophy, comparative religions, the new psychology, etc. Faith is made to rest upon God's Word. Christ is the Divine Logos. Grace is the work of God for salvation, a gift of the Holy Spirit. God's transcendence is stressed: "the finite is not capable of the infinite" (against immanentism); man is separated from God and Christ (man's nature and endeavor).

"Theology of Crisis" and "Dialectical Theology" are terms characterizing the Barthian theology. Crisis means judgment, separation—a crisis coming to man at the hearing of God's Word at which point his existence is at stake. He realizes the gulf between him and God. Man realizes he cannot ascend to God but that God must descend to him. The Dialectic is the method of reasoning by which the doctrine of the crisis is worked out. If God speaks to man it must be through human speech. But how? It is only by means of contradiction between two ideas—the eternal entering time, God *vs.* man, grace *vs.* responsibility, etc.—that man can apprehend the contradictory truth that sinful man can become just before God. It is a kind of faith-knowledge wherein the transcendent becomes immanent, the spiritual becoming manifest in the material, God overcoming the gulf. Man is at a cross-road between the eternal and the temporal. This theology has had widespread influence in England and the U.S.A. *See* existentialism.

Bartholomew, massacre of St.: see Wars of Religion.

Basel, Council of: *see* Hus, John.

Bates, Joseph: *see* Seventh-Day Adventists.

Beecher, Henry Ward: (1813–1887) In his day the outstanding American preacher. For forty years he was minister of Plymouth Church in Brooklyn. Opposing slavery, he dramatically sold slaves on a number of occasions from his Plymouth pulpit remitting the price to their masters. Rifles were known as "Beecher's Bibles" since he had declared, in the Kansas struggle, that a Sharpe's rifle was better than a Bible to convert border ruffians. He enlisted British sympathy for the Union, preventing the recognition of the Confederacy by the British government. *See* New Theology, the.

Beecher, Lyman: (1775–1863) Yale educated, a student of theology under Timothy Dwight.* He served both Congregationalists and Presbyterians and led in the religious revival of his day. First president of Lane Theological Seminary in Cincinnati. He was charged with "heresy, slander and hypocrisy" but was acquitted by his church in the face of "Old School" conservatives. His *Six Sermons on Temperance* (1825) was widely read.

Beissel, John Conrad: *see* Church of the Brethren (Conservative Dunkers); Seventh Day Baptists (German).

Belgic Confession: A Calvinistic confession of faith (1561) recognized by the Reformed churches in Belgium, Holland and by the Dutch Reformed Church in America. It was drafted by Guy de Bray and adopted by various synods from 1566 to 1581. The Synod of Dort * established it as an important Reformed symbol.

Belsham, Thomas: *see* Unitarians.

benevolence, disinterested: see Hopkins, Samuel.

Berengarius of Tours: *see* impanation.

Beza, Theodore: (1519–1605) Calvin's distinguished successor as leader in theology and polity at Geneva. A French refugee who broke with Roman Catholicism he became a pupil of Calvin and zealous associate. He began as a student of the law and of Greek (later publishing editions of the New Testament in Greek and Latin) and became eminent as preacher and professor of theology. He supported Calvin's doctrine of predestination (going the full length of supralapsarianism *), justified the execution of Servetus,* defended the Huguenots * and directed for some forty years the fortunes of the Reformed Churches of all lands.

Bible Christians: *see* Methodism.

Bible Protestant Church: This church is the continuing Eastern Conference of the Methodist Protestant Church. The above title was taken in 1940 although its charter dates back to 1914. It publishes the "Bible Protestant Messenger" at Glassboro, N. J.

Biblical criticism: This term refers to the use of all available critical tools to the understanding of the Bible.

What is known as textual or lower (*i.e.*, more fundamental) criticism involves especially the attempt to find and evaluate the claims to the most authentic texts: a study of manuscripts.

What is known as literary or higher criticism concerns the study of inner evidences of textual claims to dates, authorship, references, sources, style (whether poetry or prose, history or interpretation) and meanings.

The field of Biblical criticism has developed into a highly specialized discipline involving long and scholarly preparation.

Biblical Introduction: Ths subject concerns the question of the chronological order of the books comprising the Bible, the problem of authorships and questions of Biblical criticism.* *See* isagogics.

Bickerton, William and Bickertonites: *see* Church of Jesus Christ (Bickertonites).

bishop: *see* polity.

Bishop Hill: *see* Janson, Eric.

bishops, Methodist: *see* Methodism.

Blandrata, George: *see* Socinians.

Boehm, Martin: *see* Church of the United Brethren in Christ.

Boehme, Jacob: (1575–1624) Inspired shoemaker of Görlitz, the German mystic Boehme was a Lutheran who claimed special revelations. His theosophy (wisdom of God) was akin to ancient gnosticism: a wisdom which solved the problem of evil by referring to emanation and gradations of being. Christ reconciles the contrasts of life and the cosmos by regeneration of the lower to the higher forms of being. German philosophers were inspired by him, men like Friedrich Schlegel, Hegel and Schelling. German pietism * was influenced by the Boehmists and the striking similarities in view and expression suggest that Boehme may have influenced George Fox,* the founder of Quakerism.* Boehme's *Signatura Rerum* was published in English in 1649. *See* Law, William.

Bohemian and Moravian Brethren Churches: Organized in 1858 in Linn county, Iowa under the leadership of Francis Kun and united later by other churches this small body while claiming to be of the same origin as the Moravian Church in America * and the Evangelical Unity of Bohemian and Moravian Brethren * remains independent, maintaining fraternal and practical relationship with Presbyterians using the Heidelberg and Westminster confessions and catechisms. The polity is presbyterian.

Bohemian Brethren: A protestant movement which began before the Protestant Reformation * and which, after various fortunes, became a part of the Moravian * revival under Zinzendorf * at Herrnhut. Reorganized as Unity of Brethren * in 1722 it is now a part of the Moravian Church.

Father of the Bohemian Brethren was Peter of Chelcice (*c.* 1390–*c.* 1460). Peter's reform movement was directed against the powers of the state, of pope, of man-made laws, stood for separation of church and state, and upheld pacifism and the ideals of poverty for ministers. Piety was emphasized. Followers suffered bitter persecution; they separated into their own church community (1467) repudiating the doctrine of apostolic succession.*

The Unity of Brethren (Unitas Fratrum) renounced the world, preferring persecution to submission to political and civil laws. In 1547 they sought refuge in Poland and later in Moravia. In 1575 they were recognized as a legal church and in 1609 granted religious liberties. Bohemian Protestants were, however, banned from Bohemian territories after 1620. This spelled the doom of the Unitas Fratrum whose last bishop was John Amos Comenius.*

Bohemian Brethren: *see* Unity (Evangelical) of Bohemian and Moravian Brethren in North America.

Böhler, Peter: (b. 1712) Organizer in 1738 of a society in London which came to be known as the "Fetter-Lane Society" of which John Wesley * was a charter member, Böhler exerted an influence upon the great leader of Methodism. A Moravian * pietist * with Lutheran training, Böhler emphasized the Lutheran doctrine of faith as complete trust, confidence and joy in such faith and a belief in a clean-cut type of conversion. Wesley soon found certain practices and doctrines (*e.g.*, quietism, suspicion of good works) taught at Fetter-Lane uncongenial and with others withdrew. Böhler was a missionary to America, sent and ordained bishop "of all beyond the seas" by Zinzendorf.*

Boleyn, Anne: *see* Church of England.

Bolzius, Johann: *see* Lutheranism in America.

Book of Common Order: *see* Presbyterianism.

Book of Common Prayer: Chief compiler was Thomas Cranmer.* Introduced by Parliament by an Act of Uniformity in 1549 this "Prayer Book of Edward VI" became the required form of worship and ritual of the Church of England * at the time of its struggle for emancipation from Roman Catholic power. The first edition retained many Roman details of worship, *e.g.*, prayers for the dead, communion at burials, exorcism,* etc. The doctrine of real presence * (favorable to both Lutherans and Catholics) in the Lord's Supper was suggested. "The Body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life . . ." In 1552 it was revised with a greater measure of reform of Catholic customs (omission of prayers for the dead, common bread substituted for the special wafer, exorcism and anointing of the dead set aside and the formula for the Lord's Supper made palatable to a symbolic (Zwinglian) interpretation: "Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart with faith and thanksgiving. . . ."

In the revision under Queen Elizabeth, both forms of the formula for the Lord's Supper were used. Other revisions (notably, 1662) were made through the years, the American Episcopal Church adopting it in 1789, with the present form dating from 1928.

Book of Concord: A collection of the normative documents of Lutheranism, subscribed to by "electors, princes and deputies of the Holy Roman Empire in Germany" in 1580, which have been regarded by the strictly confessional Lutherans in subsequent years as the sum and substance of their position on matters of theological belief. It includes: The Apostles' Creed; the Nicene Creed; The Athanasian Creed; The unaltered Augsburg Confession; * The Apology of the Augsburg Confession; * The Schmalcald Articles; * Luther's Small Catechism (1529); Luther's Large Catechism (1529); and the Formula of Concord.*

Book of Discipline: *see* Presbyterianism.

Booth, General and Mrs. Ballington: *see* Volunteers of America.

Booth, William: *see* Salvation Army.

Bourne, Hugh: *see* Methodism; Primitive Methodist Church in the United States of America.

Bowne, Borden Parker: (1847–1910) An influential philosopher among Protestant theologians, who, from 1876 until his death, taught at Boston University. His philosophy came to be known as personalism, the view that personality in one form or another is the characteristic category of reality, God being the Supreme Person in a pluralistic world. His influence was in the direction of liberalism, reason being given emphasis in religion, personality itself implying a rational nature. His widely accepted volumes were: *Metaphysics* (2nd ed., 1898), *Theism* (1902), *Personalism* (1908) and *Studies in Christianity* (1909).

bread, breaking of: *see* Lord's Supper.

breaking of bread: *see* Lord's Supper.

Brenz (Brentius), John: A stalwart defender of the Lutheran doctrine of the Lord's Supper,* of ubiquity,* who was also with Luther and others present at the Marburg Conference.* In Christology he defended the view that the human nature of Christ possessed in entire fulness the Divine attributes although these were exercised by Christ secretly. He wrote commentaries on the Old Testament. Died, 1570.

Brethren, Church of: *see* Church of the Brethren (Conservative Dunkers).

Brethren Church (Progressive Dunkers): This group divided from the Church of the Brethren * in 1882 on the matter of the legislative authority of the annual meeting. This group favored congregational polity and is conservative in theology. Its doctrinal belief is set forth in the "Message of the Brethren Ministry" (1917). A Christian, it is emphasized, must not conform to the world. It practiced trine immersion, confirmation, feet-washing, anointing the sick. Its college: Ashland (at Ashland, Ohio).

Brethren Churches, United: *see* United Brethren Churches.

Brethren in Christ: *see* River Brethren.

Brewster, William: *see* Congregationalism.

Briant, Lemuel: *see* Unitarians.

Briggs, Charles Augustus: (1841–1913) Professor in Union Theological Seminary, New York, suspended from the Presby-

terian ministry by the General Assembly (1893) for his views on the composition and errancy of the Scriptures and the sources of authority in religion. (He became a priest in the Protestant Episcopal Church in 1899.) The so-called "Briggs case" was a factor in the division of the church into conservative and liberal groups, bringing about the withdrawal of Union Seminary from affiliation with the General Assembly. The discussions involved the revisions of the Westminster Confession.*

Brinsers: *see* River Brethren.

broad church party: Under the leadership of such earlier men as Samuel Taylor Coleridge (1772–1834), Richard Whately (1787–1863) and Thomas Arnold (1796–1842) this group stood for a liberalizing viewpoint within the Anglican Church, freedom of thought and expression and opposition to the identification of the Christian faith with the historic credal formulations. On the whole they opposed the narrowing conceptions of the so-called Evangelicals and the traditionalism of the high church party.* The Church of England,* they held, possessed the character of comprehensiveness or broadness and, accordingly, older theological controversies and specific traditions were, in essence, inconsequential to the faith.

Coleridge's influence was wide in the early 19th century. His exposition of religion carried on the stimulus of German idealistic philosophy, turning to moral and rational principles as bases for religion and a liberal Christianity as over against appeal to authority and tradition. Two of his works *Aids to Reflection* (1825) and *Confessions of an Enquiring Spirit* (1840), the latter reflecting the subject of Biblical Criticism, may be taken as representative of the direction of the movement.

Whately, archbishop of Dublin, was noted for his reasonable apologetics and his terse logic, *Elements of Logic* (1826). His chief contribution was to provoke thought in others. Among his works are: *On Some of the Peculiarities of the Christian Religion* (1825); *On Some of the Difficulties in the Writings of St. Paul* (1828).

Thomas Arnold, friend of Whately's, was a great educator (master of Rugby); he looked upon Christianity as an affair permeating all of life, bigger than a church, sect, group (evangeli-

cal or sacerdotal). The church was for him (ideally) the state which meant that it was larger than any one party; the state is more than a secular order. Clergy and laity are not so distinct as the clergy would hold. His *Principles of Church Reform* caused offense both to church conservatives and dissenters. He was a liberal in interpreting Scripture. Biblical teachings are to be judged according to time and circumstance; they reflect diverse experiences and various occasions.

Another important name belonging to this period was Renn D. Hampden (1793–1868) who charged the church as being steeped in scholastic thought and its dogmas not the product of revelation but of human speculations and philosophic terms. Thus, the church claims too much in many of its doctrines. Bishop of Hereford, Hampden became the target of a violent attack, especially by the high church party.*

Whately, Arnold and Hampden stand together as leaders of a common group or school, who because of their connection with Oriel College are collectively referred to as the Early Oriel School (beginning with the third decade of the 19th century).

The later development of the broad church party was an independent reconstructive movement, chief theological representative being Maurice. It developed in an age of mild scepticism. The term "Broad Church" was reputedly first to have been used in 1850 as suggesting that the Anglican Church was neither high nor low but broad—thus bigger than any single party. The following names are usually associated with the later group:

John Frederick Denison Maurice (1805–1872) was influenced by the thought of Coleridge and brought up under a Unitarian father (clergyman) and in a family with different religious commitments. He asserted 1) the doctrine of universal redemption: every man is in Christ (not under curse); 2) true Christianity is a catholicity (unity) with emphasis upon positive doctrines not divisive, the center of which is Christ.

Charles Kingsley (1819–1875), poet and minister, became acquainted with Maurice in 1844 and though much younger sought and won his intimate friendship. Maurice's *Theological Essays* (1853) were hailed by Kingsley as "the theology for the Church of England." Those essays meanwhile cost their author his profes-

sorship in King's College, London. In 1850 both were intimately bound up in the Christian Socialist movement, Christianity in application. Kingsley's philosophy was the optimism that man belonged to God and so also the world of life and nature—in all phases of life.

Frederick William Robertson (1816–1853) exerted a profound influence on the religious thought of his generation as a liberal Anglican preacher (at Brighton). He went through a great spiritual struggle in his thinking finding himself not at home in any of the religious parties—certainly not among the evangelicals nor the high church. In the dogmas of the church he sought underlying meanings—man's mind only approximating divine truth.

Alexander Ewing, bishop of Argyll (1846–), held that revelation does not issue from the Church but to it. The church is only its witness. All external authorities (church, sacraments, dogmas) are less than revelation. The latter is a light within, in the spirit. Christianity is self-sufficient as the highest thought not dependent upon dogmas. The Church sets up unnecessary barriers to the life of the spirit which is in itself much simpler in its expression.

By 1860 the movement was succeeded by a school of liberalism at Oxford with the publication of *Essays and Reviews* (1862)—a direction to modernity in Biblical criticism, the study of institutions, the sciences and philosophy. *See* Latitudinarians; Stanley, Arthur P.

Brooks, Phillips: (1835–1893) Successor of Henry Ward Beecher * as first among American preachers. He became bishop in Massachusetts of the Protestant Episcopal Church. He rose beyond sectarianism appealing to all classes and conditions. Called "the Shakespeare of the pulpit."

Brothers of Christ: *see* Christadelphians.

Brown, Charles Reynolds: (1862–1951) Dean of the Yale Divinity School (1911–1928), one of America's most distinguished preachers and author of many volumes on religious topics, *e.g.*, *The Main Points* (1899), *Living Again* (1920), *The Art of Preaching* (1922), etc.

Brown, E. D.: *see* Free Christian Zion Church of Christ.

Brown, William Adams: (b. 1865) For many years professor in Union Theological Seminary in New York and a leader among churchmen in ecumenical causes. His many volumes were of a strong liberal and catholic tendency, many of them of popular appeal. Among them: *The Essence of Christianity* (1902); *Christian Theology in Outline* (1906); *The Christian Hope* (1912); *The Church in America* (1922); *Beliefs That Matter* (1928); *Pathways to Certainty* (1930); etc. His contributions to journals were many; rigorous appraisals of changing thought currents.

Browne, Robert: (1550, 1556?–1633) Architect of a new ideal church independent of the Church of England and its union with the State. A graduate of Cambridge he began to preach without asking authorization. With others in 1580 he founded a small society in Norwich, England to embody the ideal of the Apostolic Church—the beginning of the Congregational Church or new Independents—a community absolutely independent recognizing no authority other than its own. The Anglican bishop of Browne's diocese had him imprisoned. The Norwich community subsequently disbanded and they betook themselves (1581) to Middelburg, Holland to continue. In 1582 appeared Browne's *The Book which showeth the life and manners of all true Christians,* followed by two articles: *Treatise of Reformation without tarying for anie* and *Treatise on the XXIIIrd Chapter of Matthew.* The charge against entrenched ecclesiastical powers caused a sensation in England and renewed persecutions.

Browne's marriage caused dissensions within exiled Brownism. He moved to Scotland and there suffered jail imprisonment by the Presbyterians. More imprisonments followed later in London. His writings, meanwhile, struck a responsive chord among other Dissenters. Finally, after endless struggle and overwhelming odds (thirty-two imprisonments), Browne submitted to ecclesiastical authorities, taking care of a parish register and in name, at least, a rector. He had never officially left the Anglican church. His last days left him in a state of derangement.

After his death, his followers increased in influence becoming a formidable power in government circles in England and the New World colonies. Independent congregations, even before

Browne's death had flourished in Amsterdam and Leyden; soon after in England and New England. *See* Congregationalism.

Brownists: *see* Browne, Robert.

Bruderhof Mennonite Church: *see* Hutterian Brethren, Mennonites.

Brunner, Emil: (1889–) A theologian known for his association with Barthianism * both as defender and critic. He deletes from theology doctrines which have little or no bearing on spiritual living (*e.g.*, miracles).

Bryanites: *see* Methodism.

Bucer, Martin: (1491–1551) Known as the "compromise theologian" among early Protestant leaders—mediating particularly between the conflicting views of Luther * and Zwingli * on the doctrine of the Lord's Supper—Bucer's theology (Bucerism) became the stepping-stone to Calvinism.* For Bucer the Scriptures are normative for all doctrines. Predestination is significant because salvation is then certain and belongs properly to its author as sovereign. The elect are to be governed by a regularly constituted ministry. Bucer's activities centered at Strassburg as minister and later as theological professor at Cambridge, England. *See* foreknowledge; Tetrapolitan Confession; Wittenberg Concord.

Buchman, Frank: *see* Oxford Group.

Buchmanism: *see* Oxford Group.

Buckham, John Wright: (b. 1864) Professor of Christian Theology in the Pacific School of Religion and author of numerous volumes, defending the philosophy of personalism as an ally to Christian thought.

Buffalo Synod (Lutheran): *see* Grabau, Johannes.

Bugenhagen, Johann: (1485–1558) Faithful associate with Luther at Wittenberg, pamphleteer with Luther against Zwingli and their associates on the doctrine of the Lord's Supper, collaborator with Luther and others in the Reformers' criticisms of Roman practices (culminating in the Augsburg Confession), counselor to Luther on his translation of the Bible, Bugenhagen is especially known as principal organizer of the Lutheran Churches in north Germany and Denmark. He wrote model church constitutions.

Bullinger, Heinrich: (1504–1575) Upon Zwingli's * death, Bullinger became the leader of the Reform movement in Zurich, Switzerland. A preacher of great ability, a correspondent with distinguished Protestant leaders of his time, a welcome participant in the cause of the reformation in England, he took part in many conferences to bring about mutual Protestant understanding. With him Calvinism * began to gain ascendancy over Zwinglianism, his own theology being a modified Zwinglianism and his own nature conciliatory to other views. *See* Helvetic Confession; Wittenberg Concord; Zurich Consensus.

Bullockites: *see* Free Will Baptists (Bullockites).

Bushnell, Horace: (1802–1876) Graduate of Yale College and Divinity School he became minister of the North Church in Hartford, Conn. As a powerful preacher and original theologian he helped to dethrone extreme Calvinism in the New England churches by his teaching of a normal growth in Christian faith and life (as over against the emphasis upon some cataclysmic conversion experience), by a view of miracles as other than the break-up of natural laws, by a conception of the atonement less artificial and mechanical. His *Christian Nurture* (1846, rev. 1861) marked a new chapter in the development of the theory of Christian education: "the child is to grow up a Christian and never know himself as being otherwise" since the Christian home and church have thus nurtured him. Christian doctrines are (or should be) formulated out of "Christian experience." *See* Munger, Theodore T.; New theology, the.

Butzer, Martin: *see* Bucer, Martin.

C

Caldwell, James: *see* Presbyterianism.

Calendar of the Christian Year: The following is the order of Church Year Seasons planned by many Protestant churches in America: I) Advent: the Season of Expectancy: Advent Sunday; 2nd Sunday in Advent; Universal Bible Sunday; 3rd Sunday in Advent; Sunday before Christmas. II) Christmastide: the Season of the Nativity; Christmas, the Birth of Christ; Sunday after Christmas; New Year's Eve or Watch Night; Festival of the Christening; Second Sunday in Christmastide; Twelfth Night or Epiphany Eve; Universal Week of Prayer. III) Epiphany (or) the Season of the Gospel: 1st Sunday after Epiphany; 2nd Sunday after Epiphany; Missionary Day; 3rd Sunday after Epiphany; 4th Sunday after Epiphany—Presentation of Jesus in the Temple; 5th Sunday after Epiphany; Race Relations Day; 6th Sunday after Epiphany; Day of Prayer for Students—Brotherhood Week; 8th Sunday after Epiphany; The Transfiguration. IV) Lent: A Season of Renewal: Ash Wednesday; World Day of Prayer; 1st Sunday in Lent; 2nd Sunday in Lent; 3rd Sunday in Lent; 4th Sunday in Lent; Stewardship Day; The Annunciation; Passion Sunday; Holy Week; Palm Sunday; Maundy Thursday; Good Friday; Easter Eve. V) Eastertide: the Season of Resurrection: Easter Sunday; 1st Sunday after Easter; 2nd Sunday after Easter; 3rd Sunday after Easter; 4th Sunday after Easter; Rural Life Sunday; Youth Sunday; National Family Week; Festival of the Christian Home (Mother's Day); Ascension Day; Sunday after Ascension Day; Memorial Day. VI) Whitsuntide: the Season of the Holy Spirit and of the Birth and Expansion of the Christian Church: Whitsunday or Pentecost—Birth of the Christian Church; Christian Unity Sunday; Trinity Sunday; 2nd Sunday after Pentecost; Children's Sunday; 3rd Sunday after Pentecost; 4th Sunday after Pentecost; Nature Sunday; 5th Sun-

day after Pentecost; Independence Sunday; Independence Day; 6th Sunday—14th Sunday after Pentecost. VII) Kingdom Tide: the Season of the Kingdom of God on Earth: Festival of Christ the King; Labor Sunday; Labor Day; 15th Sunday after Pentecost—19th Sunday after Pentecost—Religious Education Week; 20th Sunday after Pentecost; World-Wide Communion; 21st Sunday after Pentecost; World Order Sunday; World Temperance Day; Reformation Sunday; Reformation Day; 22nd Sunday after Pentecost—28th Sunday after Pentecost; All Saints' Day; All Souls' Day; Thanksgiving Sunday; Thanksgiving Day; Stewardship Sunday (or 4th Sunday in Lent).

Calvary Pentecostal Church: Founded in 1931 in Olympia, Wash. It recognizes "God's blood-bought ministers and people regardless of sectarian lines." Disavows infant baptism. It practices healing. Ordination does not require seminary or Bible education: only a call and anointment by the Spirit.

Calvin, John: (1509–1564) Born at Noyon, France, John Calvin received a superior education, at the university of Paris and at the famous law school of Orleans. His abilities and application were early recognized, excelling in Latin and literary expressions. He came under the spell of humanism, writing a commentary on Seneca which was probably a veiled treatise of leniency toward Protestants. Under suspicion—as sympathetic to the current religious revolt—he fled Paris and then came to a dramatic conversion. He was by nature shy and stern and would have favored the sheltered life of a scholar had not circumstances drawn him into the Protestant struggles.

He wrote the *Institutes of the Christian Religion* at Basel (1536) in his 20's, a book which helped to promote the French language (although appearing also in Latin) and destined, in successive editions, to become the primer of Protestantism over a vast area. His work at Geneva began with Farel.* From a happy period of banishment from that city in a quieter life including a brief marriage at Strassburg he returned to Geneva to build and organize a new Protestant Israel, a model community under the rule of God. His *Ecclesiastical Ordinances* (1541, 1542, 1561, 1576) laid the foundation for the polity of the Reformed churches. *See* Calvinism; Presbyterianism.

Calvinism: Calvinism is that system of theological thought and church organization which 1) was in the mind of the mature Calvin * and which 2) grew out of and reflected his thought. Calvin's thought drew its first inspiration from Luther * and shared much with that of Martin Bucer.*

1. *The Calvinism of Calvin.* The Scriptures alone are normative for doctrine. God is the author of saving truth. God is omnipotent Will governing with his providence both nature and man to the end of His own glory. The redemption of man is an ordered process through selected channels of grace: through Christ, the church and the two sacraments. The election of some to salvation and the rejection of others lies simply in the highest rule of right which is the Will of God. The sin of Adam becomes the sin of all—an inheritance ordained by God. The church is the invisible totality of all who are elected, those living and those who have lived. The visible church,* its government, its discipline, its ministry, its pure doctrine, are divinely appointed. The state must guard the divine prerogatives of the divine church, although it must never interfere with divine laws or the divinely appointed ministry and doctrines. God is lord of both and all (theocracy). The sacraments are external symbols of grace—blessings peculiar to the elect. The Lord's Supper offers through its earthly symbols not only a spiritual fellowship but the mysterious presence of Christ mediated by the Spirit. It is more than commemorative (the view of Zwingli *); in contrast to the view of Luther (which insisted on a real *bodily* presence) it is essentially a covenant of spiritual influence. Man's chief end in life is to glorify God, to know and to do his Will.

2. *Calvinism in general.* Calvin's views prevailed in Switzerland and southwestern Germany, moved on among the Huguenots * of France, the Presbyterians of Scotland, the Puritans of England and New England—gradually receiving wide acceptance by the Reformed wing of Protestantism. Confessional conflicts (*e.g.*, predestinarian doctrines) developed in the century following Calvin over particular interpretations. Original Calvinism had much in common with the Lutheranism of Luther and Melanchthon * (doctrines of faith, atonement, justification,* sanctification as well as the dogmas of the ancient church); as a

part of the Protestant movement it rejected the hierarchy, the developed practices and alleged doctrinal abuses of Roman Catholicism. Developed Calvinism carried on a strong sense of allegiance to the Scriptures held to be verbally inspired and normative for faith and practice, a rigorous morality (grounded in election), a polity held to be biblical (church ordinances and offices, the subordination of the state to the church in matters peculiar to the divine character of the church). The interpretation of the sacraments ranged from the views of Zwingli to Calvin. The rule of God (theocracy) is the continuing basic theme; so, also, the emphasis on pure doctrine, man's depravity, and the ordained channels of grace and salvation. *See* five points of Calvinism; Helvetic Confession, 1566; Lambeth Articles; predestination; Westminster Confession and Catechisms; Zurich Consensus.

Calvinism, Consistent: *see* Hopkinsianism; means.

Calvinists, moderate: *see* moderate Calvinists.

Cambridge Platform: Adopted by a synod in 1648, approved by the General Court of Massachusetts in 1651 and recommended to the churches. In that state it became the platform of Congregationalism * in the colonial period; also in Connecticut—until the adoption in 1708 of the Saybrook Platform.* The Platform approved the doctrines of the Westminster Confession * and a Scriptural mode of church polity—in 17 chapters. The Word of God was set above any doctrine or form of church government; the autonomy of each congregation, with the churches to seek counsel with each other, was affirmed.

Cambridge Platonists: The term is misleading since these so-called Platonists—liberals in thought who attempted to rationalize religion with the aid of Plato and Neoplatonic mysticism—were, in large part, Aristotelians. This school of ethical and theological thinkers had their headquarters in Cambridge, England. Their aim was to reunite faith and reason, theology and philosophy; to give faith a rational basis. They opposed the mechanism and materialism of Thomas Hobbes (1588–1679). The following are associated with the school: Benjamin Whichcote, Ralph Cudworth, Henry More, John Smith (*see* Latitudinarians). Others were: Samuel Clarke (1684–1750), a rationalist,

insisting upon a proof for everything; bishop Richard Cumberland (1632–1718), defender of a rationalistic and naturalistic ethics; William Wollaston (1659–1724), author of *The Religion of Nature Delineated* (1722), who defended natural religion as fundamental to revealed religion.

Cameron, Richard: *see* Cameronians.

Cameronians: Inspired by Richard Cameron (1648–1680), Scotch Presbyterian preacher who boldly denounced allegiance to Charles II, this group of resolute Covenanters * of the Scottish Presbyterians separated into their own identity (1690)—after the Revolution of 1688—refusing to take oaths of allegiance or submit to civil requirements. They continued as a separate church, called Reformed Presbyterians (1743 on); and in 1876 the majority united with the Free Church of Scotland.*

Camisards: A sect of French Huguenots * (frowned upon by other French Protestants), Protestant peasants, who fought the Roman Catholics, 1702 on, particularly provoked by the revocation of the Edict of Nantes.* It was a fanatical movement accompanied by ecstatic experiences, prophecies, etc. In their war against Louis XIV they wore their shirts over their armour.

Campanius, John: *see* Lutheranism in America.

Campbell, Alexander: *see* Disciples of Christ.

Campbell, Thomas: *see* Disciples of Christ.

Campbellites: The name given to the followers of Alexander Campbell. *See* Churches of Christ; Disciples of Christ.

Cane Ridge revival: *see* Great Revival, the.

Carlsson, Erland: (b. 1822) Lutheran minister in the state church of Sweden. He came to America in 1853 settling in Chicago, serving as a correspondent and guide for the Swedish immigrants and cautioning them against religious sectarianism, fanaticism and fraudulent schemes. He became a commanding figure in the pioneer days of the Augustana (Lutheran) Synod.* *See* Esbjörn, Lars Paul.

Carlstadt, Andreas: *see* Anabaptists.

Carter, William H.: *see* Church of the Full Gospel, Inc.

cassock: A long coat buttoning at the chest, enclosed at the waist by a broad sash and with a collar fastened around the

throat. Usually black. Worn by clergy of the Church of England and by male members of a choir, under their surplices.*

catechetics: From the Greek word *katechein* which means to instruct orally. The term refers to that branch of theological instruction which concerns the theory and art of religious instruction particularly in the preparation for full participation as a member of a church. In Christian history this subject has received great attention in the missionary propagation of the faith. It has played a major role in the preparation for adult baptism and the Christian church has stimulated the development of many textbooks, called Catechisms, as normative aids in such instruction.

catechisms: *see* under special titles, *e.g.,* Heidelberg Catechism; etc.

Catharine of Aragon: *see* Church of England.

Catholic Apostolic Church: A small body which stems from a revival of 1830 of Presbyterian and Anglican Christians who believed especially to be called as those of apostolic time to prophecy and speaking in tongues. Men of prominence joined to the cause which in the United States became organized in 1851 in a church at Potsdam, N. Y. In England the group became known as the "Irvingites" after Edward Irving (1792–1834), a leader and prophet. Its polity revolves around twelve apostles, each church under a bishop designated "angel," with a staff of priests and deacons. The Second Coming is emphasized; also: the gifts of the Spirit, prophecy, tithing, etc. *See* New Apostolic Church of North America.

Catholic conception of the church: *see* church, the Christian.

Catholic Reformation: The term refers to the replies of the Roman church to Protestant challenges of the 16th century. It is summed up in the Council of Trent.* Violations of discipline under the name of Catholicism were denounced with reform measures ordered. The doctrines of the Church, however, were even more rigorously affirmed wherein Protestants seemed to Catholics to have departed from their ecclesiastical moorings. *See* Protestant Reformation.

catholicism: The term "catholic" dates back to Ignatius (2nd century) for whom it meant "universal." This is still the usual meaning of the term when spelled with a small "c."

The term has a specific sense when spelled with a capital referring originally to the "Old Catholic" church (as distinguished from such movements as Gnosticism and Montanism) and later to the united, corporate Christian church tightly organized under official ecclesiastical leaders under its head at Rome. The Eastern Orthodox Church is also known as Greek-Catholic claiming Apostolic origin in spite of the schism in 1054 with Rome. Anglo-Catholics * prefer the term as signifying their succession, although in a reformed way, to Roman Catholicism and in distinction to Protestantism.

Catholicism, reformed: *see* Anglo-Catholicism.

celebrant: A name given to the minister officiating at Holy Communion.

censer: A vessel (usually of brass or silver) shaped like a cup with a perforated cover in which incense is burned. Called also a thurible.

Central Conference of Mennonites: This conference was organized in 1899 as the Central Illinois Conference, a more liberal group of Amish Mennonites, although holding to the same confession as the Amish. It is active in Chicago and Peoria. It aids in the support of Bluffton College, Bluffton, Ohio. For background, *see* Mennonite Churches (in general).

Chalcedon, creed of: A statement concerning the nature of Christ (Christology *) which became the generally accepted statement by Greek and Roman Catholic and most Protestant churches. So-called from the place of meeting of a general council: Chalcedon, opposite Constantinople. It is known as the Fourth Ecumenical Council (451). Jesus Christ is affirmed Son of God, perfect in Godhead and perfect in manhood; "truly God and truly man"; "consubstantial with the Father . . . and consubstantial with us according to the manhood;" "in all things like unto us, without sin"; "two natures, inconfusedly, unchangeably, indivisibly, inseparably, the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one person (*prosopon*) and one subsistence (*hypostasis*), not parted or divided into two persons, but one and the same Son. . . ."

chalice: An ancient name for the cup (usually silver) used in Holy Communion.

Chalmers, Thomas: *see* Free Church of Scotland.

chancel: The uppermost portion of a church (originally divided from the body of the church by rails). Laity were barred from entering it during services but this practice was altered at the Reformation.

Channing, William Ellery: *see* Unitarians.

Charles I: *see* Church of England; Cromwell, Oliver.

Charles II: *see* Church of England.

Charles V: Emperor of the Holy Roman Empire (king of Spain and ruler of Germany) at the time of the controversies of the Reformation, Charles V (1500–1558) in spite of his Roman Catholic loyalty moved with moderation against the Protestants for political reasons. His first diet of the empire was held at Worms in 1521 and his signature placed the ban * of the empire upon Luther and his followers by the so-called Edict of Worms.* By the time of the Religious Peace of Augsburg * in 1555 his power had gone and he retired to a monastery in Spain. *See* Augsburg Confession; Diet of Worms; Diets of Spires; Protestant Reformation, the; Trent, Council of.

Chauncy, Charles: *see* Universalism.

Chautauqua Institution: Founded in 1878 and a year later organized into a summer school and developed under the leadership of William R. Harper * of Yale. (Prior to this, Chautauqua Lake was the scene of a Summer Assembly under the leadership of John H. Vincent.*) The purpose was to promote adult education in the arts and religion—somewhat after the fashion of camp meetings. (The Chautauqua idea spread. Circuits developed into an American phenomenon, giving statesmen, authors and clergymen an opportunity for a hearing—in summer assemblies, generally under a large tent.) The Chautauqua Institution is located in Chautauqua, New York.

Chemnitz, Martin: (1522–1586) Lutheran theologian, one of the principal authors of the Formula of Concord * and author of a widely received theological work *Loci Theologici* (a commentary on Melanchthon's work) which became a standard

treatise in the Lutheran church. His formulation of the doctrine of ubiquity * became the basis of the view of the Lord's Supper affirmed in the Formula of Concord. He began as a follower of Melanchthon * but then became a defender of views held to be more akin to Luther and opposing Crypto-Calvinists.* *See* multivolipresence.

Chicago school of theology: A term for a type of theological thinking which was developed in the Divinity School of the University of Chicago emphasizing the cultural setting of ideas, historic Christian theology not a history of ideas as such but as ideas influenced by social forces. Ideas are functions of social changes and hence relative to their social origin. Theology is conditioned by factors which are fundamental and as such theology is relative and changing rather than final and absolute. Leaders were George Burman Foster,* Shailer Mathews,* John M. Powis Smith (O.T. scholar) and others.

chiliasm: Meaning "a thousand" and referring to the reign of Christ for that period of time on the earth. *See* millenarianism; postmillennialism; premillennialism; Second Advent.

Chillingworth, William: *see* Latitudinarians.

Chlumsky, A.: *see* Unity (Evangelical) of Bohemian and Moravian Brethren in North America.

chrism: An oil (olive oil and balsam) used in such ceremonies of anointing as baptism and confirmation.

Christadelphians: Founded by John Thomas (1805–1871) who settled in Brooklyn, N.Y., in 1832. A member of the Disciples of Christ communion he withdrew to form his own church in 1848. Characteristic features: immersion, premillennialism, return to primitive Christianity, the Holy Spirit the power of God in man and not a person of the Godhead, the hope of a coming theocracy with Jerusalem the center. The church is also known as "Brothers of Christ." It is congregational in polity.

Christian and Missionary Alliance: Organized in New York in 1887 by A. B. Simpson. It is a creedless organization save for the affirmation of: Christ as Savior, Sanctifier, Healer and Coming Lord. It claims to be non-sectarian, is evangelistic; and missionary work is carried on chiefly "among those destitute of church privileges."

Christian Church: 1) A denomination which consists of a union of three independent groups which had repudiated sectarian names: 1) those under the leadership in 1793 of James O'Kelley which withdrew from the Methodist church on questions of power of bishops and the use of creeds and disciplines; 2) those following Abner Jones seceding from the Baptists (1801); 3) those following Barton W. Stone and Kentucky Presbyterians. All took the Scriptures as their creed and held to Christian character as the chief test of fellowship. A union was effected in 1820. Many joined the Disciples of Christ * in 1832. The remainder joined with the Congregationalists in 1930 as "Congregational and Christian Churches."

2) Local churches of the Disciples of Christ are sometimes known as Christian churches.

Christian Church: *see* Congregational and Christian Churches.

Christian church, the: *see* church, the Christian.

Christian Congregation: *see* Evangelistic Associations.

Christian Endeavour (Young People's Society): Initiated in 1881 by Francis E. Clark (1852–1927), Congregational minister in New England. He was nicknamed "Father Endeavor" from his initials. It sought to promote devotion to Christian living and activity in the church. In 1895 the World's Christian Endeavour Union was initiated. The societies were not limited to any one Christian denomination.

Christian name: *see* sponsors.

Christian Nation Church: Organized in 1895 at Marion, Ohio, under the leadership of Edward Day and others as evangelists and to form a plan of government. They are opposed to the wearing of ornaments, worldly organizations, divorce, tobacco and liquor, marriages between the "saved" and non-saved, festivals, admission fees to any church function, jesting; emphasize Sabbath observance, tithing, divine healing, Second Coming and the usual Protestant ordinances (sacraments). Detailed rules of organization are followed, for ministers, elders, conferences, etc. Emphasis on camp meetings. Congregational in polity.

Christian Reformed Church: This church looks back to 1846–47 to a colony which settled in Michigan from Holland. Some immigrants settled in Iowa, choosing the name Pella as their

home of refuge. Most of the immigrants joined the Dutch Reformed Church * in 1849 but with reservations to withdraw at will. Some of the Michigan churches withdrew in 1857, meeting in Holland, Michigan and organized. In 1859 they adopted the name of "Holland Reformed Church" and in 1861 the name: "True Dutch Reformed." In 1880 they called themselves "Holland Christian Reformed Church in America," dropping the word "Holland" ten years later and "in America" in 1904.

In 1864 D. J. Van der Werp, an immigrant, took over the leadership of disrupted members in Michigan and other states and began to train ministers. Calvin College (1876) in Grand Rapids, Michigan and its present (Calvin) theological school look back to this period as pioneer. The Dutch language prevailed in worship in the early period. The Psalms are sung almost exclusively (rather than secular hymns). The Belgic Confession* and the Heidelberg Catechism * and the affirmations of the Synod of Dort * are the basic creeds. The polity is presbyterian. Congregations form classis.* A general assembly, now synod, meets, annually. Headquarters: Grand Rapids, Michigan.

Christian Science: *see* Church of Christ, Scientist.

Christian Socialist movement: *see* broad church party.

Christian Tabernacle Union: *see* Kodesh Church of Immanuel.

Christian Union: A distinct church organization in 1864 expressing freedom from political and ecclesiastical interference in religious worship. Its doctrines are similar to other Protestant groups, requiring, however, no special creed. The churches are found mainly in Ohio, Missouri, Indiana, and Iowa.

Christian Unity Baptist Association: Organized in 1934 from the Macedonia Baptist Association. Has a small membership. Holds to the Trinity, inspiration of the Scriptures and universal atonement.

Christian Workers for Fellowship: *see* Churches of the Living God.

Christian Year Calendar: *see* Calendar of the Christian Year.

Christology: That branch of Christian theology which concerns the person and redemptive significance of Jesus Christ. The subject has a long history of theories concerning Christ's nature,

his humanity and divinity and the problem of their interrelationship. It is closely related to the discipline of soteriology.* *See* Chalcedon, creed of.

Christ's Sanctified Holy Church: Organized at West Lake, La., in 1903 from among members of the negro Methodist church. Headquarters: Jennings, La.

Chubb, Thomas: *see* deism.

church, the Christian: The Christian church (as a general concept) is to be distinguished from the institutional church, the latter being its organized expression, its polity.* There are several distinct views of what the Christian church is in essence.

The phrase "kingdom of God" is an expression occurring in the N.T. Scriptures some hundred times as attributed to the utterances of Jesus whereas the "church" appears only twice in that connection. A convenient classification of views of the church, accordingly, is afforded in connection with the various concepts of the relationship between it and the kingdom of God.

The Roman Catholic view equates the church and the kingdom of God. It is a regal society from the head, the pope, the vicar of Christ, down through the grades of royal orders. Outside this kingdom there is no promise of assurance of salvation. Where the church is there is the kingdom.

A Protestant liberal view stands in opposition. The church is a group of those dedicated to the ideals of its Founder. The kingdom of God may or may not be the church. The kingdom is a spiritual fellowship, beyond any necessary institutional expression.

The Episcopalian conception of the church is close to the Roman, its claims less extreme. On this view, the church is a divinely instituted order for man's beatitude and salvation. High Episcopalian views tend towards the Roman conception of equating God's kingdom as the church itself with its sacramental ordering. However, Episcopalianism in general (particularly "low" Episcopalians) holds that the church is not the whole of the kingdom but its focal point. The focus is where the Divine intrudes by grace sacramentally.

The Methodist conception holds that the church is a group of Christian disciples consecrated and committed—a phenomenon

known by regenerated believers. The kingdom of God is not of this world; it is the better order which will come in the fulness of time—the church approaching that ideal.

The Lutheran conception holds that the church on earth is one thing and the kingdom another. The visible church is not a body of consecrated members but the locus where the Word of God and the two sacraments are preached and dispensed according to the will of Christ. The church is visible by this criterion alone. Those by the grace of God who are members of the invisible or real church are not known except to God. The kingdom of God is the real invisible church. *See* Calvinism; church, invisible and visible.

church colors: The use of colors for symbols is mediaeval, although white was an ancient symbol of purity. Red, green, violet and black were of later ritualistic development.

Church Fathers: Early writers of the Christian church and their works. Those before the Council of Nicea (325) are known as the Ante-Nicene Fathers and include: the so-called Apostolic Fathers (Clement, Barnabas, Papias, Ignatius and the writings: Didache, Shepherd of Hermas, Epistle to Diognetus—*circa* the period during and immediately after the N.T. literature was being written); and the Apologists (fragments of *The Preaching of Peter*, Quadratus, Aristides, Felix, Justin Martyr—*circa* the 2nd century); and the Anti-Gnostic Fathers (in the West: Irenaeus —the 2nd century—and Tertullian—the 2nd-3rd centuries; in the East: Clement—2nd century—and Origen—3rd century). Post-Nicene Fathers are those in Roman Christianity up to Pope Gregory, the Great (590). *See* patristics.

church government: *see* polity.

church, institutional: *see* church, the Christian.

church, invisible and visible: A distinction introduced by the Protestant reformers to denote two types of Christians within the church. The invisible is the real church (according to Luther the "true church")—those saved, known only to God. The invisible may be expected to be within the visible or organized church. However, it may extend beyond any visible domain—so taught in the Westminster Confession * of faith. Zwingli * included in the invisible church non-Christians who are pious and

even unbaptized—a matter of God's concern. Calvin's invisible church included "all the elect who have lived from the beginning of the world" whether or not they have known Christ. *See* Calvinism.

Church of Christ (Holiness) U.S.A.: Organized in 1894 by C. P. Jones of Selma, Alabama. The church stresses: original sin, atonement, repentance, Second Coming, immersion, feet-washing and divine healing. It has the episcopal form of government. The official organ is "Truth Messenger" published at Los Angeles, Calif.

Church of Christ, Scientist: Founded by Mary Baker Eddy (d. 1910) at Boston in 1879. The chief denominational text-book *Science and Health with Key to the Scriptures* was authored by her in 1875. Emphasis is upon harmony and a faith that lifts and heals, claimed to be the original teachings of Christ. God is good and all-in-all. All that is is good and therefore no evil can be real but only appearance. To know this Divine Truth was the mission of Jesus Christ.

The Mother Church, the First Church of Christ, Scientist, is located in Boston, Mass. The officers consist of a board of directors, a president, first and second readers, clerk and treasurer. The Mother Church prepares the lesson sermons for the branch societies. A Wednesday evening testimony meeting is held; so also lecturers appointed by the Mother Church.

Church of Christ (Temple Lot): Organized in 1830 in Seneca county, N. Y. Independence, Mo. became the headquarters. Followers of Joseph Smith * and the remnant of the Latter Day Saints in Bloomington, Ill. A revelation came in 1864 to return to Independence, Mo. In 1869 the "temple lot" was purchased, the spot indicated by the Lord for his temple, the New Jerusalem. The typical Protestant doctrines are held with particular Mormon interpretations on the side of fundamentalism. Court actions have prevented the temple building. But a time of restoration is coming when Independence, Mo., will see its erection.

Church of Daniel's Band: *see* Evangelistic Associations.

Church of England: Reformation in England began earlier with the protests of John Wycliffe * (d. 1384) who fearlessly had exposed the corruptions of the papal court and who had called

into question many of the doctrines of tradition. Although the Wycliffe reformation came to an abortive end, it continued to fester in the minds of the common man who came to question not only papal but ecclesiastical authority and to turn to the Scriptures which came to be better known through the new art of printing (1440). Moreover, with the fall of Constantinople in 1453 and the exodus of Greek scholars into the West new and broader visions with freedom of discussion in all areas of thought including religion began to be felt in Christendom. Erasmus,* the humanist, had laid bare the untruth of the papal claims to apostolic privilege as claimed by the false Decretals. English scholars welcomed the new learning, men like William Warham (1503–1532), archbishop of Canterbury, Thomas More * and John Colet,* founder of St. Paul's School in London. Again, the curtain had been drawn open in 1492 upon a new world to the west far beyond the imagination of the vista of the Holy Roman empire. England, too, was suffering civil wars and the breaking up of the long entrenched feudal system. By 1485 monarchy had been established over territorial lords. Henry VII (*see* Tudors, the) had become king of a nation; Henry VIII (*see* Tudors, the) followed and his lordship extended over the affairs of the church as well as of the state. Parliaments there would be, but merely outward instruments of the royal will.

Henry VIII had been titled Defender of the Faith by the pope for his open attack on Luther (1521). The people of England, as well as their king, were loyal Catholic Christians. But Henry's unsuccessful attempt to secure papal decree (the pope in fear of Charles V,* the emperor, uncle of Henry's wife) favoring the annulment of his marriage with Catharine of Aragon brought the estrangement that, in turn, severed the Church of England from the papal regime. A national church had long been in the wind. Henry's will to re-marry (in love with Anne Boleyn) precipitated the crisis. In 1532 he appointed Thomas Cranmer * to the archbishopric and arrangements were "properly" made for an ecclesiastical opinion favoring the king's wish. Anti-papal legislation mounted rapidly. Foreign church control was severed but the control remained under the thumb of the English king. Against his tyranny Thomas More and Bishop John Fisher (1469?–1535),

protested and became martyrs. Thomas Cromwell (1485?–1540) became the king's lieutenant to carry out the destruction of monasteries. A peoples' rebellion was quelled and the Reformation remained in principle, political.

In 1549 the Prayer Book of Edward VI was completed. (*See* Book of Common Prayer.) The Catholic service was maintained although simplified and translated into the language of the people. A second Prayer Book appeared in 1552 more Protestant in tone. The interim reign of Mary (1553–1559), daughter of Catharine of Aragon and a Catholic, brought a return to Catholic ways and customs and to papal allegiance. It ended in failure.

On the accession (1558) of Queen Elizabeth, daughter of Henry VIII and Anne Boleyn, a policy of mediation was entered upon to unite the various factions of the country. A new Act was passed curbing extremists in religion and reaffirming the authority of the crown in matters of the church. A new edition of the Book of Common Prayer was issued with compromises toward both Protestant and traditional Catholic thought. Matthew Parker * becoming archbishop, steered the church on a middle course between extreme Calvinism and extreme Catholicism (*e.g.*, those who would favor papal authority). The Thirty-Nine Articles * (which became the confessional formula of the Church of England) were formed under his administration.

Opposition to Queen Elizabeth by Roman Catholicism served only to solidify the Church of England. The defeat of Spanish power took away apprehensions of a mighty Catholic political power and left the English people more at ease to work out their own independence. In 1583 John Whitgift (1530–1604) became archbishop and directed church affairs resolutely, only moderately sympathetic with Puritans and also a churchman loyal to sacerdotal forms. Episcopacy he held to be the best form of church government although not required by the Scriptures.

James I (1603–1625), who as James VI had held the Scottish throne, succeeded the Queen. Under him Scotland and England were united. Inasmuch as he had been brought up under Presbyterian influences and was a son of the Catholic Mary, Queen of Scotland (1542–1587), both Protestants and Catholics hoped for favorable standing. Puritans won concessions (*e.g.*, his authoriza-

tion of a better translation of the Bible, known as the King James Version, 1611) but not on matters of church government or ritual. Succeeding Whitgift as archbishop was Richard Bancroft (1544–1610), a mediating leader, defender of the episcopacy; and then came a new archbishop, the Calvinist, George Abbot (1611–1633), who turned the Puritans away from the established church by his subservience to the crown.

The rifts within the English church had become sharper. Old church defenders had arisen to curb the Dissenters, notably Bishop Jewel,* Richard Hooker * and the saintly Lancelot Andrewes.* Jewel defended the apostolic character of the Anglican Church. Hooker authored the well-known work *Laws of Ecclesiastical Polity* which on the basis of reason argued for the retention of the ancient rites of the church. Andrewes held that the Roman Church had nothing distinctive over against the Anglican save for the incursions of medieval doctrines and practices.

Succeeding James I was his son Charles I (1625–1649) under whom the celebrated archbishop Laud * served and who carried out severe measures of uniformity, opposing both Calvinism and Roman Catholicism. Attempt was made to force the Scottish church to adopt a new Prayer Book and royal coercive action failed. It brought about a meeting of the English Parliament with Dissenters and others crying for the impeachment of Laud. In spite of his execution, the Church of England had established its identity and power even though the road ahead was still rough.

In 1643 the Westminster Assembly * was called by Parliament to bring out some statement of principles. Divided were its members: Presbyterians holding to the complete independence of the church from state control and for one church government; Independents favoring separate and independent congregational churches; and those who would place church authority in the hands of Parliament.

Cromwell's * army was the force to be reckoned with and the Independents were in the saddle. A confession of faith (*see* Westminster Confession and Catechisms) meanwhile was drawn up which became the standard for Presbyterians. The Westminster

Assembly failed to impose a system of government upon the church.

With the execution of Charles I England went into factional strife, the army against the House of Commons, House of Lords, the crown—a time when the Church of England, as such, was regarded to have ceased to exist. Cromwell ruled the land as "protector" for only a brief period and religious liberty was given partial expression.

Charles II (1649–1685) was invited to carry on the role of the crown. The Prayer Book was amended in the direction of its original Catholicism and enforced for use in 1662. Also, clergymen receiving benefices were now to be properly ordained (episcopacy) and to pledge their loyalty to the king. Also there was passed an act making municipal offices open only to church men. Also it was forbidden—when many ministers refused to accede to the loyalty pledge—to hold any assembly for worship without the consent of the established church. Charles II's deeper sympathies were with Roman Catholicism, first covertly and then, with increased power, openly. The Restoration ended in Rebellion—the people fearing an enforced return to Roman Catholicism.

Charles II was succeeded by his brother James II (1685–1689) who declared his pledge to maintain the government of both state and church as the law had established and to defend and support the Church of England. This pledge proved to be insincere. Bishops of the church refused to carry out orders of the king to declare religious liberty to Roman Catholics and Non-conformists. James (a Catholic) fled to France under the pressure of revolution and the people petitioned for Mary, his daughter and member of the English church, and her husband, William, the Protestant ruler of Holland, to take over the crown.

A new chapter in the history of the Church of England began with William III (1689–1702) and Mary. William had political ambitions on the continent and (as Calvinist) he was in greater sympathy with the other branches of Protestantism. Churchmen in cloth in England still were recalcitrant about making pledges to the new royal heads. Four hundred clergy and seven bishops led by archbishop William Sancroft (*see* non-jurors) rebelled and their places were filled by those trusted by the crown. Again, the

Church became a tool for politics, bishops agents for the government—a policy which became almost continuous for seventy-five years. The Puritan and trusted John Tillotson (1630–1694) was chosen to succeed Sancroft.

The Toleration Act of 1689 marks the beginning of a new epoch in the history of the Anglican Church—an act possible through a better appreciation of each other, those of the established church and Dissenters. The Act did not give religious liberty to Roman Catholics (laws against them lasted until 1829) nor to non-Trinitarian Dissenters. (It asked allegiance to the crown, rejection of papal authority, of the mass, of the invocation of the Virgin and saints and subscription to the doctrinal section of the Thirty-Nine Articles.) Its historic significance lay in confession of the impossibility of uniformity of worship and the legal sanction of religious diversity. William signed the act although it did not coincide with his plans. His reign marked the recognition of the passing of political power in reality to Parliament as well as the authority of ecclesiastical matters into the same body. The reign of William and Mary begins the period of modern England.

Under Queen Anne (1702–1714), Mary's sister, high churchmen came to privileges and power. After her reign came George I of Hanover under whom church leadership became tossed about further by political preferment. The English Church was, indeed, at a low spiritual ebb at the end of the 18th century. The Wesleyan revival (*see* Wesleyanism) received an officious cold response by the church which mothered it. The Wesleyan movement, however, had its overflow within the established church. There came about a revival known as the Evangelical Movement, conspicuous leaders of which were John William Fletcher (1729–1785) whom Wesley regarded as a saint, John Newton (1722–1807) preacher and hymn writer (*e.g.*, "Glorious things of thee are spoken") and Henry Venn (1724–1797). The center of the developed revival was at Clapham, near London. Leader at Clapham was John Venn, rector at Clapham from 1792 to 1813. William Wilberforce (1759–1833), statesman, philanthropist, opponent of the slave trade, was the best known of this lay-group. The Evangelical movement at Cambridge was led by Charles Simeon (1759–1836), homiletical preacher and student counselor.

Another religious revival was that of the Oxford Movement * initiated by John Keble * in his famous sermon of 1833—a movement for the return to a vital catholicity of the church—to which group came some outstanding notable spirits, such as Rose,* Pusey,* Newman,* and others. (*See* Anglo-Catholicism.)

The Church of England is today organized on national lines, each country or dominion having its own organization, with a presiding bishop, with a governing assembly (called "the general Convention" in the U.S.A.), with dioceses having their bishop and council, with its own particular Prayer Book. (*See* Lambeth Conferences.)

The Book of Common Prayer, The Thirty-Nine Articles and a common tradition and ministry bind the church in a common unity in which there is a generous liberty of theological opinion. *See* broad church party; high church party; Latitudinarians; low church party; Protestant Episcopal Church.

Church of England in America: *see* Protestant Episcopal Church.

Church of Eternal Life: E. B. Smith and Rose Smith, "commissioned and ordained in heaven" inspired this group. The church's (incorp. 1922, in California) characteristic features: preparation for the Second Coming, divine healing and communion with spirits.

Church of God: Originated in Tennessee in 1886 and in accord with the Methodist church. No creed except the Bible. Emphasis on regeneration and sanctification. Immersion and feet-washing practiced.

Church of God (Adventist): Under the leadership of elder Cranmer some Michigan Adventists protested in 1865 against points of doctrine held by Seventh-Day Adventists,* refusing to acknowledge the prophetic claims of Mrs. Ellen White and declining to use the name of their parent denomination. They hold to premillennialism * and to the Sabbath as the seventh day. *See* Advent movement.

Church of God (Anderson, Ind.): Began about 1880 in Indiana and other central states as a protest against too many human rules and regulations in the churches. Holiness is emphasized. So

also: a personal Second Coming, immersion, feet-washing. Congregational in polity.

Church of God (Apostolic): *see* Evangelistic Associations.

Church of God and Saints of Christ: Belief in the negro race as descendant from the ten lost tribes of Israel. The Jewish Sabbath is observed, so also, Hebrew names. The church looks back to 1896 to a prophet in the person of William S. Crowdy.

Church of God as Organized by Christ: *see* Evangelistic Associations.

Church of God in Christ: Founder was a negro Baptist, C. H. Mason, who had a revelation that the new church would carry the above name. Baptism of the Holy Ghost and speaking in other tongues are characteristic features. So also immersion and feet-washing. It has a chief apostle, apostles, prophets, evangelists, etc.

Church of God in Christ (Mennonite): The founder of this church was Ohio born John Holdeman (1832–1900) who, as a Mennonite, held independent meetings calling for a return to Mennonite fundamentals: strict use of shunning,* men to wear beards and non-fraternization with other denominations. The church was organized in 1859. Some Russian Mennonite immigrants later swelled the ranks. Strict adherents to the letter of the Dordrecht Confession of Faith. This group (Holdemans as they were called) differs in matters of detail, notably the refusal to take interest money for loans. *See* Mennonite Churches (in general).

Church of God in Christ (Pentecostal): *see* United Christian Church.

Church of God (New Dunkers): Organized in 1848, withdrawing from the German Baptist Brethren.* Refused to adopt a creed or confession and appealed simply to the Bible. They observed feet-washing, the salutation of the kiss, anointing the sick and the Second Advent. *See* German Baptist Brethren (Dunkers).

Church of God (Original): Organized in 1886 in Tennessee and after a schism in 1917 a faction withdrew to carry on under the above title (1922). It emphasizes "pentecostal experience,"

speaking in tongues, premillennialism and avoids creeds which confine the conscience. It is congregational in polity.

Church of God (Salem, W. Va.): In polity this body retains the alleged apostolic form: twelve, seventy, seven, elders, overseers, helpers and disciples. It appeals to the Scriptures and finds there its characteristic features: conversion, sanctification, immersion, laying on of hands, annual observance of the Lord's Supper, feet-washing, etc. In 1933 the church was reorganized, claiming Jerusalem as world headquarters. It looks back to an early American origin—to 1620.

Church of God (Tomlinson): No creed but the Bible. First General Asembly in 1906 with annual feasts held in Cleveland, Tenn.

Church of Illumination: This church (state of New York) has no confession of faith, no creed and levels its appeal to floating non-church people desirous of a harmonious philosophy and religion, holding that all churches have more or less the same goal.

Church of Jesus Christ (Bickertonites): Followers of Joseph Smith, Jr. and William Bickerton who had denounced Brigham Young, disavowing polygamy, celestial marriage and polytheism. In 1854 a special conference was held in West Elizabeth, Penn. from which the church began; in 1859 Bickerton was acknowledged a prophet. Headquarters: Monongahela, Penna. The Church believes in the Trinity, in Protestant sacraments, feet-washing, resurrection of Christ and in typical Mormon doctrines.

Church of Jesus Christ (Cutlerites): Followers of Joseph Smith and his successor Alpheus Cutler; reorganization in 1853 in Fremont county, Iowa. Moved to Minnesota in 1864. Cutlerites believe in a special revelation, a holy nation with high priests.

Church of Jesus Christ of Latter Day Saints: This church looks back to Joseph Smith's * organization of 1830 and to Brigham Young * (d. 1877) who led the migration from Illinois to Utah, its present headquarters. Its doctrine of polygamy and celestial marriage (even plural) as advocated by Young caused a national controversy and a manifesto of prohibition in 1890. The church is highly organized: first presidency of 3 men; 12 apostles, presiding patriarch, 7 presidents of seventies, and the presiding

bishopric of 3. Its priesthood of two orders: the higher, Melchizedek and the lower, Aaronic (temporal affairs). There are area divisions of ward, stake and mission. The church practices tithing and conducts a highly organized system of welfare. The two Christian sacraments are observed; beliefs include: Trinity, atonement by Christ, prophecy, healing, gift of tongues, etc. The Word of God: the Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price.

Church of Jesus Christ (Strangites): Latter-Day Saints who look back to the prophet James J. Strang (d. 1856) as the ordained successor to Joseph Smith, according to revelations in 1831 and 1844. Rejects polygamy. Began to build a Zion near Burlington, Wis. Rejected by other Latter-Day Saints in 1844. Colony moved to Beaver Island, Mich. Strang crowned king in 1850 and a martyr. Rejects virgin birth of Jesus, immaculate conception, infinite atonement. Acknowledges Jesus Christ as Son of God and "the first principles of the Gospel as other Latter-Day Saints teach them." Look for a new revival between 1944 and 1956.

Church of Revelation, The: Founded in 1930 by Janet Stine Lewis Wolford in Long Beach, California. It has no salaried religious services, preaches "The Gospel," recognizes Jesus Christ as head, recognizes the healing ministry ("metaphysical" and "magnetic"), etc. Christian love, the basis for membership. Periodical "The Co-Operator."

Church of Scotland: This is the Presbyterian Church which has maintained, in spite of the troubled course of separations, its continued loyalty to the state, *i.e.*, it is the Established Church of Scotland. *See* Presbyterianism.

For divisions see Associate Presbytery; Cameronians; Covenanters; Free Church of Scotland; Relief Church; Synod of the Associate Presbyterian Church of North America; United Free Church of Scotland; United Presbyterian Church; Wee Free Church.

Church of the Blessed Hope: *see* Churches of God in Christ Jesus.

Church of the Brethren: *see* National Council of the Churches of Christ, etc.

Church of the Brethren (Conservative Dunkers): The Brethren look back to German pietism.* Early leaders: Ernst C. Hochmann and Alexander Mack (1679–1735). In 1708 eight leaders were immersed three times and organized a new church which began the Church of the Brethren, called Täufer, Tunkers, Dunkers, Dompelaars, German Baptist Brethren.* They subscribed to no written creed but were similar in doctrine and polity to the Quakers and Mennonites. In 1719 under Peter Becker they settled in Germantown, Pa. Others followed later, settling in Philadelphia, New Jersey, southern Pennsylvania, Maryland, Virginia and the Carolinas and later in the mid-west.

For the most part the Dunkers were German or Dutch farmers. Separate communities developed. John Conrad Beissel founded a monastic community at Ephrata, Pa., in 1728. Here they published religious literature and kept the seventh day as Sabbath.

The polity of these churches was presbyterian with a bishop presiding over a congregation. Baptism is by forward immersion, three times, confirmation while kneeling in the water. Feet-washing and love feast (agape) immediately precede communion, observed in the evening. Sisters are "veiled" at prayer and communion. Anointing the sick with oil is practiced. Plain attire, excluding jewelry, is advocated. It is forbidden to take oaths. War is outlawed. Total abstinence of liquor is insisted upon.

Church of the Full Gospel, Inc.: A small body organized in 1935 at Goldsboro, N. C., under the preaching of R. H. Askew and sparked by the revivalism under William H. Carter. Characteristic doctrines and practices: Second Coming, atonement, feet-washing, baptism of the Holy Spirit. Congregational in polity. It fraternizes with the Free Will Baptist Church. *See* Evangelical Baptist Church, Inc.

Church of the Gospel: Incorporated in 1912 as the Church of God and the new name assumed in 1930. It carries on tract work and its theology is fundamentalistic. Locations: Massachusetts and Rhode Island.

Church of the Lutheran Brethren of America: Organized in Milwaukee in 1900 on an original call from The Lutheran Free Church (Norwegian) * for a conference of independent Norwegian Lutheran churches in Minnesota and Wisconsin. The

Augsburg Confession and Luther's Small Catechism are the traditional Lutheran standards affirmed. Only believers are admitted as members; discipline is rigid. It has conducted a Bible School in Fergus Falls, Minn.

Church of the Nazarene: In doctrine this large church is in accord with Methodism with emphasis on pentecostal power of experience, baptism with the Holy Spirit, holiness, etc. The church looks back to a religious revival at the close of the 19th century, one that emphasized perfectionism. A union of two independent bodies occurred in 1907 with other groups joining later. In 1919 the above name was adopted.

Church of the United Brethren in Christ: This church looks back to the colonial missionary Philip William Otterbein (1726–1813) who with a company arrived in America in 1752 taking a pastorate at Lancaster, Pa., among the German Reformed. Evangelist and pietist, Otterbein with Martin Boehm (1725–1812), a Mennonite, conducted a revival campaign, holding "great meetings" and attracting kindred spirits. By 1800 an organization was formed in Maryland under the name "United Brethren in Christ," the two leaders becoming bishops. The meetings spread to Ohio, Indiana and Illinois. A general conference was held in Pennsylvania in 1815 and two years later a confession of faith and polity settled upon. The church condemned slavery, alcohol, and emphasized moral reforms. Its doctrines favor Arminianism,* manner of baptism optional including infant baptism. Churches are grouped in classes; there is a General Conference having restricted authority; one order of minister (elder) with ordination of women; elected bishops. Dayton, Ohio is a center. Otterbein College (Ohio) and Lebanon Valley (Penn.) are two of its colleges; Bonebrake Theological Seminary is located in Dayton, Ohio. See Evangelical United Brethren Church.

Church of the United Brethren in Christ (Old Constitution): A minority group which split from the Church of the United Brethren in Christ,* holding to its constitution of 1841 when changes were made in 1885. Court actions followed. In polity it is Methodistic. Conservative in theology, it places emphasis on regeneration, manner of the sacraments optional, strict

on temperance, against secret orders and participation in aggressive warfare. It operates a publishing house and college in Huntington, Indiana.

Churches of Christ: Followers of the Campbells were called Christians, Disciples of Christ, the Christian Church, or the Church of Christ. For history *see* Disciples of Christ.

Churches of Christ: No general organization. A body made up of a large group of churches sometimes in the past counted with the Disciples of Christ.* Strictly congregational with no organization larger than the local congregation.

Churches of Christ in Christian Union of Ohio: This group looks back to 1909 teaching "entire sanctification, a second definite work of grace, subsequent to regeneration." It emphasizes the Second Coming.* Congregational in polity.

Churches of God, Holiness: Organized in Atlanta, Ga., in 1916 this church claims that all standards are to be found in the N.T. even to "the innermost thoughts of the heart." It holds to divine healing and is theologically conservative.

Churches of God in Christ Jesus: This is a collection of various Adventist churches, such as Restitutionists, Age to Come Adventists, Church of the Blessed Hope, etc. In 1888 some joined in an association with the above name. Headquarters were maintained at Oregon, Ill. Their creed is the Bible, emphasizing the Second Coming,* Jerusalem the ultimate capital city of the kingdom with the Jews finally coming to their own. They practice immersion. *See* Advent movement.

Churches of God in North America (General Eldership): This church looks back to John Winebrenner (b. 1797) who stirred a revival. He was separated from the Reformed Church. At Harrisburg, Pa., in 1830 an "eldership" was organized which developed in 1896 into the group known by the above title. Sectarianism is held to be anti-Scriptural. Bible names should be limited to things Biblical. Three ordinances include feet-washing. Immersion is practiced. Polity is Presbyterian.

Churches of the Living God: Negro churches: 1) Christian Workers for Fellowship (1889) practice immersion, feet-washing and hold doctrines known only to members. Presiding officer is known as "chief" or "chiefess." 2) The Pillar and Ground of

Truth (new name, 1926) is episcopal in polity. Baptism is by immersion.

Churches of the New Jerusalem: Popularly known as the Swedenborgian Church. Two bodies: 1) General Convention of the New Jerusalem in the U.S.A. and 2) the General Church of the New Jerusalem.

The "New Church" or Swedenborgian was organized in London in 1787. It was founded on the publications of Emanuel Swedenborg who was born in Sweden in 1688, prominent in the national affairs of his country, a student of mathematics, philosophy, physiology with special interest in matters of the soul. He published *Arcana Coelestia* (1749, 1756), a symbolical exposition of Genesis and Exodus and later *The Apocalypse Revealed* and *The True Christian Religion.* He died in London in 1772.

Swedenborg's works did not attract attention until 1783 and in 1787 a first organization was set up to study them and effect a religious group around them. In 1789 a general council met which developed later into Societies. In America the New Church was founded in 1792. Swedenborg claimed a series of revelations with a special understanding of the Scriptures. He saw the Holy City, the internal sense of the written revelation and in this was claimed to proclaim the Second Coming.

In doctrine: the Trinity is upheld in terms of essence; the spiritual sense of the Scriptures; actual incarnation of God in history; the spiritual body is raised upon death with immediate judgment in a world intermediate between heaven and hell; baptism, confirmation and the Lord's Supper are retained. Special consideration is given to doctrines of providence, free will, marriage, divine dispensations, etc.

The polity is a modified episcopacy with local societies free to govern themselves. The ministry includes ministers (without pastorates), pastors and general pastors (presiding). A liturgy is observed including chants. A tract society distributes widely its literature and publication is a major enterprise in missionary work.

The General Church of the New Jerusalem (distinguished from the older body) claims its origin to the party given to strict adherence to the writings of Swedenborg, a movement organized

in 1876 and independent in 1892 (1897) of the parent body. This group has no fixed constitution; recognizes three orders of ministers: ministers, pastors, bishops (the latter function emphasized). Headquarters have been maintained at Bryn Athyn, Pa.

Clapham sect: *see* Church of England.

Clark, Francis E.: *see* Christian Endeavour.

Clarke, John: *see* Baptists, the.

Clarke, Samuel: *see* Cambridge Platonists.

class: *see* classis.

classis: A first group-organization of congregations in Reformed practice corresponding to the presbytery.* It consists of all ministers within a certain district and an elder from each consistory * within the district. Classes of a certain district combine to form a synod, meeting semi-annually.

clergy: From the Greek *klerikoi, kleros* meaning lot or assignment by lot. Specifically, those set apart for special spiritual oversight in the church, usually by the rite of ordination.* A clergyman is an ordained minister of a church with special civil and religious functions and privileges.

The traditional Congregational polity holds that the office of the ministry is conferred by its local church or congregation. American Lutheran polity also holds that the office of the ministry is a conferment by the church, but acting through its association, group, synod or its delegated officers. Presbyterian polity stresses the idea of continuity of the office through its emphasis upon the N.T. sanction of the office of elders, the ministry belonging to the continuity of presbyters or elders. The episcopal polity also emphasizes continuity by insistence upon an ordination regarded as truly apostolic ("apostolic succession" *). *See* deacon; holy orders; laity; laying on of hands; polity.

Clowes, William: *see* Methodism; Primitive Methodist Church in the United States of America.

coetus: A Reformed term for synod.

Coke, Thomas: *see* Methodism.

Coleridge, Samuel Taylor: *see* broad church party; New theology, the.

Colet, John: (1466–1519) Early English reformer, scholar and preacher who had been influenced by the Renaissance (admired

by and acquainted with Erasmus * and other humanists) and by the Italian preacher of reform, Savonarola. Colet appears in England on the eve of the Protestant revolution. Lecturer at Oxford (dean of St. Paul's and founder of the famous classical school) he created a profound impression by his exposition from the Greek of the Scriptures and his passionate appeal to the clergy for a transformed manner of life. He disapproved of confession and other practices of the Roman church. *See* Church of England; More, Thomas.

collect: A short prayer used at morning and evening service, usually before the Epistle and the Gospel. The term probably originated with the gathering or collection of people at prayers.

collegiate church: In Reformed practice the college of churches consists of the group of congregations under the government of a single consistory.*

colloques: *see* Presbyterianism.

Colored Cumberland Presbyterian Church: This church grew out of separation of races, legally separated by the General Assembly of the Cumberland Presbyterian Church * in 1869 in Tennessee. In doctrine, although accepting the Westminster Confession,* it modifies considerably the historic doctrine of predestination * in the direction of Arminianism * and the polity * is Presbyterian.

Colored Methodist Episcopal Church: This body claims to be the legitimate offspring of regular Methodism, set up by mutual agreement, 1866, between negro and white members of the Methodist Church, South and agrees with its doctrines and polity. It refers to the latter as "the mother church." Bishop Robert Williams for forty years was one of its distinguished leaders. In 1870 at Jackson, Tenn., the first General Conference was held. It operates several southern colleges and carries on extensive work. *See* National Council of the Churches of Christ, etc.

Colored Methodist Protestant Church: Methodist in doctrine and polity (excepting episcopacy) this church was organized in 1840 in Maryland.

Colored Primitive Baptists: Up to the Civil War their history is the same as the white Primitive Baptists.* Their separate

denomination was set up on racial lines. Their viewpoint followed the parent body.

colors, church: *see* church colors.

Comenius, John Amos: (1592–1670) A learned bishop of the Moravians,* educational reformer and philosopher who was concerned with the problem of reconciliation and union in Christianity. He was educated among the Unity of the Brethren. *See* Bohemian Brethren; Unity (Evangelical) of Bohemian and Moravian Brethren in North America.

Comestur, Petrus: *see* transubstantiation.

communicatio idiomatum: The Lutheran doctrine, held by Luther, which holds that the personal connection between the divine and human natures of Christ implies a communication of the one to the other. This doctrine was used to support the theory of ubiquity * which, in turn, underlies the traditional and characteristic Lutheran doctrine of real and bodily though spiritual presence of Christ in the Lord's Supper. *See* Lutheran doctrine of the "real presence" in the Lord's Supper.

communion: *see* Lord's Supper.

communism: *see* Amana Church Society; House of David; Hutterian Brethren, Mennonites; Janson, Eric; United Society of Believers (Shakers).

Community of True Inspiration: *see* Amana Church Society.

Concord, Book of: *see* Book of Concord.

Concord, Formula of: *see* Formula of Concord.

Conference of the Defenseless Mennonites of North America: Formerly the Defenseless Mennonites. This church dates to about 1860 which separated from the Amish Mennonite Church under (bishop) Henry Egli of Indiana who emphasized strict discipline, experienced conversion, and progressive methods of work. It works along with the Mennonite Church,* contributes to the Fort Wayne (Indiana) Bible Institute and to the Moody Bible Institute. For background, *see* Mennonite Churches (in general).

conferences, ecumenical: *see* ecumenical.

confession: *see* penance.

Confession of Rochelle: *see* Presbyterianism.

confessionalist: One who adheres strongly to the statements of the historic confessions or symbols * of a church.

Confessions: *see* Augsburg Confession; Belgic Confession; Book of Concord; Helvetic Confession; Tetrapolitan Confession; Westminster Confession; etc. *See also* creeds, ecumenical; symbolics; symbols.

confirmation: Confirmation is a practice (or holy ordinance) followed by certain Protestant churches (Lutheran, Episcopal, etc.) in which, after a period of formal instruction in the essentials of the faith, the candidate professes his faith (usually public in the presence of the congregation) and is by an act of consecration admitted into the full membership of the church. Confirmation means "to confirm"; the confirmant affirms his acceptance of the faith into which he has been reared, the baptism already bestowed and pledges his loyalty to Christ and his church. In some circles it is a sacrament (Catholic) or a "sacramental rite" (Anglo-Catholic). *See* sacraments.

Congregational and Christian Churches: A merger in 1931 of the National Council of the Congregational Churches of the U. S. and the General Convention of the Christian Church (headquarters, Dayton, Ohio). Churches affiliated continued to be designated as "Congregational" or "Christian." Doctrinal tests are less rigid, practical Christianity being the emphasis. Congregational in polity.

Congregational Christian Churches: *see* National Council of the Churches of Christ, etc.

Congregational Holiness Church: Organized in 1921 as a group separated from the Pentecostal Holiness Church with emphasis on congregational polity and "holiness" dedication. Feet-washing is practiced along with other ordinances. Use of tobacco forbidden, so also slang and secret orders. It has issued "The Gospel Messenger."

Congregational Methodist Church: A seceding group from the Methodist Church, South, desiring a more democratic polity, 1852. Methodist in doctrine, congregational in polity and largely southern.

Congregational Methodist Church of America, Inc.: Organized in 1852 in Georgia and incorporated at Anniston, Alabama,

in 1937 (where are its headquarters). Periodical: "The Watchman."

Congregational polity: *see* polity.

Congregationalism: English Congregationalism looks back to Robert Browne * who disputed the formalism and autocratic discipline of the Anglican Church and opposed the union of the church with the state, in fact, any authority save the autonomy of each religious group. Churches should, according to Browne, co-operate in simple friendship rather than organized groups. Ministers are subject to local societies. Formal prayers are less ideal than spontaneous. Each congregation sets its own creed; no confession of faith recognized by all Congregational churches in the 17th century. The Amsterdam exiles had one in 1596. In 1658 articles of belief known as the Savoy Confession * were drawn up in London after the pattern of the Westminster Confession * substituting Congregational polity for Presbyterian. Persecution checked the growth of Congregationalism in England. It was in America that the church took deeper roots.

In 1691 Congregationalists and Presbyterians who had fought bitterly for prestige in England came into certain principles of concord, called Heads of Agreement.* In 1696 Congregationalists, Presbyterians and Baptists joined a mutual political compact against the Quakers.*

American Congregationalism historically is attached to English Congregationalism by way of the exiled groups established in Leyden, Holland. Two names appear here: John Robinson (1575?–1625) and William Brewster (1560?–1644). The former was an Anglican minister suspended for non-conformity, emigrant with the Scrooby Separatists to Amsterdam and organizer in 1617 of the Pilgrims' exile from Holland via England to Cape Cod, America. The latter, an elder, accompanied the Pilgrims and ministered to them at Plymouth. Both leaders maintained the Congregational policy of independence, Robinson, however, remaining a strong Calvinist.

American Congregationalism historically is also attached to another phase of reform of the English church, *viz.*, the Puritan group which migrated to Massachusetts to escape the tyranny of Charles I and the zealous archbishop Laud.* Presbyterian in

polity this group came under the influence of the more independent Pilgrims. The Puritan, John Endicott and Dr. Samuel Fuller (deacon of Plymouth) seemed to have had conversations (Fuller's visit to Salem) which culminated in the Massachusetts Bay Colony's first church at Salem adopting "the congregational way" of the independent Pilgrims.

American Congregationalism then entered upon a phase of controversy between some Massachusetts leaders who favored Presbyterian polity and the democratic way of the Independents. The compromise effected was called "The New England Way": each church independent but on matters of ordination and installation of ministers and teachers subject to advice and approval of neighboring churches. (*See* Cambridge Platform.) The name "Congregationalism" began to be applied to the "New England Way"—a process of trial and error worked out in New England—a term used in controversies of the time and definitely in 1648 in a publication by John Cotton.*

American Congregationalism then became dominant in the New England colonies and later the New England states up to the 19th century.

American Congregationalism expressed its historic genius in 1865 in its polity as "the organized church is a congregation of faithful or believing men, dwelling together in one city, town or convenient neighborhood." Thus, central control and a united front which became the characteristic features of many other Protestant bodies in America precluded the effective competition on the part of this church, with the result that it lost its prestige in matters of numbers and strength in organization. Cooperating in the beginning of the 19th century with New York and New Jersey Presbyterians by agreeing to a plan of federated churches in the West did not work to the advantage of Congregationalism. It became a matter of issue, after the middle 19th century, to organize, as did others, along national lines, with, however, limited controls.

American Congregationalism began with and continued the theology of Calvinism.* The Westminster Confession * was acknowledged and later the Savoy Confession.* New England theology, however, was not a unified system of doctrine among

Congregationalists—there were disputes rendered free by the polity of autonomy. Liberals emerged and gradually assumed ascendancy helped by the policy of freedom from rigid conformity to creeds—many of their ministers taking a lead in promoting and supporting institutions of higher learning. In plans for church unity Congregationalism has had less difficulty in matters of theology than most Protestant churches, although its historic polity of autonomy has made it a church of caution where organized ecclesiastical autocracy appears as a threat. *See* Puritans and Puritanism.

Consensus of Zurich: *see* Zurich Consensus.

Consensus Tigurinus: see Zurich Consensus.

conservatism, Protestant: Protestant conservatives are those who would, in the main, remain loyal to the traditional views and doctrines of the Protestant Reformation * and to the historic confessional statements of their particular church. *See* fundamentalism; liberalism, Protestant; neo-orthodoxy.

Conservative Amish Mennonite Church: This group adheres to the Dordrecht Confession of Faith * and claims to accept the declarations of that confession as stated or what is therein implied —as over against other Mennonite groups. This group has drifted away from the Old Order Amish Mennonites—one privilege which they reserve for themselves is the ownership and use of automobiles. In some communities they are hardly distinguishable from the Old Order; in others they are hardly distinguishable from the Mennonite Church.* The first Conservative Amish Mennonite conference was held in 1910 at Pigeon, Michigan. *See* Amish Mennonite movement; Old Order Amish Mennonite Church; Mennonite Churches (in general).

Consistent Calvinists: *see* Hopkinsianism.

consistory: *see* Presbyterianism. In Reformed churches a consistory corresponds to a session.*

consociations: *see* Heads of Agreement; Saybrook Platform.

Constance, Council of: *see* Hus, John.

consubstantiation: A view of the real presence of Christ in the Lord's Supper in which the physical elements (consecrated) of the sacraments are viewed as conjoined in one substance with the spiritual body of Christ. Thus, the element bread is mixed

with Christ's immaterial body; the wine with his immaterial blood. This term and the doctrine implied by it have been attributed to the Lutheran view of the sacrament. Lutherans have rejected this term and the view. *See* Lutheran doctrine of the "real presence" in the Lord's Supper.

Contraremonstrants: *see* Remonstrance, the.

contrition: *see* absolution; penance; repentance.

Coornhert, Dirck: (1522–1590) A Dutch scholar who belonged to the humanistic tradition favoring greater tolerance in theology and more emphasis upon the practical side of religion. The writings of Coornhert assailing rigid Calvinism * turned Arminius * away from an assignment to defend the supralapsarianism * of Beza and led to the liberal and reactionary Protestant movement of Arminianism.

cope, the: An ecclesiastical vestment originally an out-door garment—of ample size and joined usually by one fastening. Originally it had a hood. Used at ceremonial assemblies, particularly in processions.

Cordingley, G. V.: *see* Progressive Spiritual Church.

cosmological argument for God: This argument is an ancient argument, resting upon the cause-effect relationships. Every effect has an adequate cause. Trace causes back until the First cause, the ground of all causes. This is taken to be God. Kant's * criticism was that theoretically the mind may never arrive at a first (infinite regress) and if it did the First Cause, on this basis, does not give a first-class God. To assert a First Cause as God one must appeal to the ontological argument * of a perfect Being since First in itself is without quality. A First might even be a Devil.

In René Descartes' (1596–1650) thought a combination of the ontological and cosmological arguments occurs somewhat as follows: I, a finite imperfect being, have the idea of the Infinite and Perfect. How could I have such a grand idea? It must have been given me (an adventitious idea). Thus an adequate explanation requires the cosmological argument: a need for a sufficient cause. God is the only sufficient cause for such an idea which I possess.

cotta: A shorter form of the surplice.*

Cotton, John: (1584–1652) Colonial minister in Boston, English born, defender of the freedom of the American churches. His *The Keyes to the Kingdom of Heaven* (1644) was published in England and was widely read. In his *The Way of the Congregational Churches Cleared* (1648) the term "congregational" appears to suggest a distinct title for the churches of the "New England Way." *See* Congregationalism.

Council of Trent: *see* Trent, Council of.

Counter-Reformation: *see* Catholic Reformation.

covenant of grace: *see* Westminster Confession and Catechisms.

Covenanters: In 1638 a Scottish National Covenant was framed with the view of pledging loyalty to the Church of Scotland,* looking back to its Presbyterian-Reformation form (in opposition to the attempt of imposing the liturgy essentially that of the Church of England on the part of royalty). It was when the episcopal form was re-established in the church under royal supervision that a large group of laymen and clergy continued worship as Covenanters outside the established church, even rising to rebellion under persecution (under Charles II, James II, etc.). When in 1689 the Church of Scotland again became Presbyterian not all Covenanters were willing to rejoin ranks. Those who persisted in their Covenant loyalty organized in 1743 the Reformed Presbytery which, in 1863, developed into the Reformed Church of Scotland. *See* Cameronians; Reformed Presbyterian Church in North America and Reformed Presbyterian Church of North America; Reformed Presbyterian Church in North America, General Synod; Synod of the Reformed Presbyterian Church of North America.

Cranmer, elder: *see* Church of God (Adventist).

Cranmer, Thomas: (1489–1556) English trained scholar and clergyman, first Protestant archbishop of Canterbury, earlier a student of the writings of Erasmus * and Luther,* he became a private counselor of King Henry VIII in the latter's marriage problem and emissary to the pope in behalf of the king. He condoned Henry's divorce; he defied the pope's claim to special jurisdiction on English territory. He secured authorization of English translations of the Bible (Coverdale Bible; Matthew

Bible; the Great Bible)—his greatest contribution to the English Reformation. He negotiated with Lutherans and those of the Schmalkald League.* His views on the Lord's Supper approximated the mediating view of Bucer; * he became the outspoken champion of Protestantism in England. In 1549 came the Book of Common Prayer,* revised in 1552, which represents his second great contribution to the English Reformation. He compiled the Forty-Two Articles * and was chief compiler of the Thirty-Nine Articles *—besides revisions of church law. Political fortunes made him an opportunist to a degree and yet, in spite of his brief disavowal of Protestantism under the pressure of imprisonment and Catholic threats, he died the death of a martyr for the cause he served. *See* Church of England.

creeds, ecumenical: *see* ecumenical.

crisis theology: *see* Barthianism; existentialism.

criticism, Biblical: *see* Biblical criticism.

Cromwell, Oliver: (1599–1658) Victorious leader (1644, 1645) of an army of religious enthusiasts in England who joined together to defeat Charles I. These enthusiasts were Baptists, Congregationalists and Puritans and thus prevented the completion of the establishment of Presbyterianism which had been sanctioned by Parliament for England. In 1648 the Scottish army, encouraged by Charles, was also defeated. Cromwell and his crowd, he then as dictator, took over. Charles was beheaded; his son (Charles II), Ireland, Scotland and all opposition were disposed of. During his protectorate (1653–1658) toleration was declared for all except Roman Catholics. Anglicans and religious extremists were compelled to make readjustments to the new order. Cromwell was an Independent, close to the Congregational group. As head of the state he envisioned England as called to give protection to and spread Protestantism. *See* Church of England; Puritans and Puritanism.

Cromwell, Thomas: *see* Church of England.

Crowdy, William S.: *see* Church of God and Saints of Christ.

Crypto-Calvinists: Those Lutherans whose views were regarded suspiciously by fellow Lutherans because of their support of positions in which Melanchthon * differed from Luther. When the Formula of Concord * was adopted some went into the camp

of the Calvinists. The term implies the surreptitious introduction into Lutheran views of Calvinism. Particularly, the charge against Crypto-Calvinists lay in views of the Lord's Supper regarded as un-Lutheran. This charge began with Joachim Westphal (1510?–1574) and brought about a controversy also involving the nature of Christ, his ubiquity.* *See* Gnesio Lutherans; Philippists.

Cudworth, Ralph: *see* Cambridge Platonists; Latitudinarians.

cujus regio, ejus religio: *see* Religious Peace of Augsburg.

culpa: *see* penance.

cult: The term may, in general, mean any religious group practice (as distinguished from a set of beliefs). In a specific sense it may mean to refer to a specific religious group of people who are, as a minority, joined together differing significantly in a set of beliefs or practices from the majority of the religion of their heritage. More specifically, a religious cult may mean the religious group which looks back to some individual who claims a new revelation, marking a departure from the common stream of revelation. *See* sect.

Cumberland Presbyterian Church: This church arose out of revivals in Kentucky and Tennessee about 1800, the presbytery of Cumberland giving licenses to preach to young men not meeting the requirements of the Presbyterian Church in the U.S.A. (dissenting on predestination *) and disciplined by the larger bodies. An independent presbytery was then formed in 1810 and three years later a synod (omitting predestination). The church expanded in the south and southwest. In 1906, after doctrinal revisions, a reunion was effected with the mother body. A minority continued as a separate body. The church has leaned toward Arminianism; * otherwise it is essentially Presbyterian in doctrine and polity.* It has operated a theological school in McKenzie, Tenn. *See* Colored Cumberland Presbyterian Church.

Cumberland, Richard: *see* Cambridge Platonists.

Cummings, Jonathan: *see* Advent Christian Church.

Cummins, George David: *see* Reformed Episcopal Church.

cup, drinking from the: *see* Lord's Supper.

curate: In the Book of Common Prayer * a curate was a clerk in holy orders having the charge of "cure of souls." Now, the

term is applied to an assistant of such clerk or to one appointed by the bishop to officiate in his absence. A deacon may be a curate although not administering communion. He then is licensed by the bishop or archbishop, on certain conditions, *e.g.*, by a "declaration of assent."

Cutler, Alpheus and Cutlerites: *see* Church of Jesus Christ (Cutlerites).

Czech-Brethren Church, Evangelical: *see* Evangelical Unity of the Czech-Moravian Brethren, etc.; Unity (Evangelical) of Bohemian and Moravian Brethren in North America.

D

Danish Evangelical Lutheran Church: *see* National Council of the Churches of Christ, etc.

Danish Evangelical Lutheran Church in America: Danish immigration began about 1864. In 1872 Danish missionary ministers and laymen organized at Neenah, Wis., the "Kirkelig Missions Forening," the beginning of the Danish Lutheran Church in America. Divisions occurred and in 1894 the Danish Ev. Lutheran Church in America organized. Later this group united with the Danish Ev. Lutheran Church Association to form the United Danish Ev. Lutheran Church in America.* The original organization, however, grew and kept the name of the Danish Ev. Lutheran Church in America. Its Lutheran confessions are: Unaltered Augsburg Confession and Luther's Small Catechism. The polity is congregational. An annual conference is by representation and limited in powers. One junior college is supported in Des Moines, Iowa, Grand View, in connection with a theological seminary. *See* Lutheranism in America.

Danish Evangelical Lutheran Church in America, United: *see* United (Danish) Evangelical Lutheran Church in America.

Danish Lutherans: *see* Lutheranism in America.

David, Christian: *see* Moravians.

David, House of: *see* House of David.

Davies, Samuel: *see* Presbyterianism.

Davis, Andrew Jackson: *see* National Spiritualist Association.

Day, Edward: *see* Christian Nation Church.

deacon: Traditionally, one of the three holy orders * of the church (along with bishops and priests). In Anglicanism a deacon is the lowest of these orders, a stage preceding priesthood. In Methodism, it is a stage preceding eldership. In European Lutheranism it is not a special order of clergy but the function of an assistant minister in a church. In American Lutheran practice a

deacon is a consecrated layman elected by a congregation to assist the minister in the spiritual and charitable affairs of the church. (Together with trustees they constitute with the minister the official board.) In some Reformed churches such laymen are ordained.

The diaconate (or office of the deacon) is traced back to the N.T. practice where there is mentioned the assistants to the bishop (Phil. 1:1; I Tim. 3:1–13). *See* clergy; polity.

deaconess: A Protestant lay-"order" of women who have been consecrated by their own wish to special service in the church at large, particularly in works of charity and mercy. In American Lutheran practice they are anchored to a home base and serve for a period under parish ministers under certain arrangements. They are garbed and have been known also as "sisters." The "order" looks back without any claim to unbroken succession to N.T. practice (Acts, 6). The Mennonites of Holland revived the practice in local churches. The first institution for their special training was established in Kaiserswerth, Germany in 1836—from which source of inspiration many Lutheran deaconess homes were established. Anglicans, Methodists and Presbyterians also have their own "orders" of deaconesses.

dean: An officer set over ten (*e.g.*, monks in a monastery); or, a presiding officer in charge of a tenth part of a diocese or ten parishes. The first English dean was the Dean of St. Paul's (1086). In the Anglican church there are four kinds of deans: 1) of a chapter or cathedral; 2) of a rural area; 3) presiding over an ecclesiastical court; 4) the principal of the Court of Canterbury, appointed by an act of Parliament.

Deed of Declaration, The (of John Wesley): *see* Methodism.

Defender of the Faith (Henry VIII): *see* Church of England.

Defenseless Mennonites: *see* Conference of the Defenseless Mennonites of North America; Mennonite Brethren Conference, Evangelical.

Definite Synodical Platform: *see* "American Lutheranism"; Lutheranism in America.

deism: There are two uses of the term: 1) The belief that God, although responsible creatively for the world, has no immediate

interest in it (for reasons unknown). Thus man's petitions or religious hopes are without hope of fulfilment. This "absentee landlord" view is contained in Thomas Hardy's poem "God Forgotten."

2) A term referring, somewhat loosely, to a group of religious thinkers of the 17th and 18th centuries (and earlier) in England and France who in attempting to justify religion, and more particularly Christianity, began by harmonizing reason and revelation: questioning traditional supernaturalism, external revelation, dogmas of the church, and suggesting that faith must serve reason, that religion and ethics are natural phenomena and must so be understood, that the belief in a God of traditional faith may give way to the understanding of natural phenomena as guides to moral and religious living. Not all deists were extreme in their views. Among English deists were: Herbert of Cherbury (1583–1648) called "the Father of Deism," John Toland (author of *Christianity Not Mysterious,* 1696), Matthew Tindal (author of *Christianity As Old As The Creation,* 1730), Thomas Chubb (author of *Discourse Concerning Reason,* 1731) and Thomas Morgan (author of *The Moral Philosopher,* 1737). Francois Voltaire (1694–1778) influenced by English thought was the notable example of deism in France. Deism was not so much a school of thought as it was a tendency.

Thomas Paine (1737–1809), American pamphleteer of English birth, represents popular deism in his widely circulated book *Age of Reason* (1794, 1795). Elihu Palmer was Paine's foremost American disciple, founder of a journal *The Prospect.*

Denmark, church of: *see* Lutheranism. *See* Danish Lutherans.

depravity: *see* original sin.

Descartes, René: *see* cosmological argument for God.

design argument: *see* teleological argument for God.

despair: *see* existentialism.

determinism: *see* predestination.

diaconate: Pertaining to the office of deacon.*

dialectical theology: *see* Barthianism.

Diet of Augsburg: *see* Augsburg Confession.

Diet of Worms: Summoned to appear before the emperor, Charles V * and the judicial court and with promise of safe-conduct Luther came (1521), amidst popular acclaim, to the German town of Worms to answer charges of heresy. Already excommunicated by the Roman Church, the Diet was to decide the question of the imposition of the ban.* Here was the occasion of his famous remark "Unless I shall be convinced by the testimonies of the Scriptures or by clear reason . . . I neither can nor will make any retraction, since it is neither safe nor honorable to act against conscience . . . Here stand I: I can no otherwise! God help me, Amen." After much vacillating—Charles V was involved in complicated politics with church and state, having refused to declare the ban, as insisted by the church, without trial—the Edict of Worms * was issued. Luther's friends, on his journey home, took him in custody and he became their prisoner at the castle at Wartburg. *See* Protestant Reformation, the.

Diets of Spires: Four imperial Diets involving the Protestant Reformation * and Charles V.*

1) In 1526 it was concluded to allow each state to adopt the faith of its prince who is to answer to God and the emperor. The religious divisions of Germany became thus recognized.

2) In 1529 the previous commitment was abrogated by Charles V in favor of the enforcement of the Edict of Worms,* political fortunes being more opportune for the emperor. At this diet, Lutherans protested: "In matters concerning God's honor and the salvation of souls each one must for himself stand before God and give account." The diet had pronounced against Protestant freedom and gave bishops rights to depose preachers at will. The name "Protestants" dates from this occasion. Their appeal was to a free council and to the German national assembly and the declaration of loyalty to the previous diet. The document of protest contained the signatures of the elector of Saxony, the landgrave of Hesse, George of Brandenburg, two dukes of Lüneburg, prince Wolfgang and supported by various cities.

3) In 1542 the Religious Peace of Nuremberg was reaffirmed; in the same year a compromise deal between the emperor and the Protestants had been made. For support in the war against the Turks the states were granted peace.

4) In 1544 concessions to the Protestants by the emperor for support in the war against France. Success in this war brought Charles V to deal a crushing blow against the Lutherans in 1547.

diocese: *see* polity.

Directory of Worship: *see* Westminster Confession and Catechisms.

Disciples of Christ: This church dates back to the early 19th century, to a movement calling for a return to Biblical simplicity without the commitment to creeds and formulae. Congregational in polity with a stress on freedom from ecclesiastical systems.

Thomas Campbell, a minister of the Secession group of Irish Presbyterians came to the U.S. in 1807. He emphasized the evils of sectarianism. His son Alexander (d. 1866) joined in forming the Christian Association at Washington, Pa. in 1809. A declaration was issued emphasizing: the essential unity of the Church of Christ; the evil of schisms; the Bible the only guide to belief and primitive simplicity to be observed without ecclesiastical additions.

The group in 1810 formed their own association in spite of their unwillingness to separate. For a period of time an association with Baptists was formed (the Campbells holding to believers' baptism). A partial union was effected with Barton W. Stone (Presbyterian) and others who practiced immersion. Stone favored the term "Christian" while Campbell favored "Disciples"—both names being used. The new organization grew particularly in the Middle West. "Progressive" and "Conservative" groups developed on questions of the use of instrumental music and ecclesiastical organization.

In polity, the Disciples are congregational. Officers are elders and deacons. Ministers are ordained by the local church. There is no national ecclesiastical organization of the churches (an advisory International Convention is composed of individual churches). District and State conventions have no ecclesiastical authority. The policy continued to overcome denominational distinctions and to promote church unity.

Its doctrines are similar to other Protestant bodies, with characteristics as follows: emphasis on N.T.; rejection of creeds; Divine Sonship of Jesus, the essential creed of Christianity;

repudiation of the doctrine of baptismal regeneration; the Lord's Supper celebrated on each Lord's Day as a memorial feast rather than a sacrament, open to all Christians; the Lord's Day not a Sabbath but a N.T. institution; sects are unscriptural. *See* Christian Church.

Disciples of Christ: *see* National Council of the Churches of Christ, etc.

disinterested benevolence: *see* Edwards, Jonathan; Hopkins, Samuel.

dispensation: A permission to perform some act which otherwise would be unlawful. For example, a minister of the Church of England by dispensation of the Archbishop of Canterbury may be permitted to hold two livings in the church; a bishop may grant license to marry waiving otherwise customary preliminaries.

Dissenters: *see* Puritans and Puritanism; Non-conformists.

district superintendents: *see* Methodism.

divine healing: The belief that the power to heal was an apostolic gift. The healing ministry was considered an order in the N.T. church, with gifts of healing. Anointing the sick with oil "in the name of the Lord" was an ancient and continued practice. *See* anointing, practice of; Church of Christ, Scientist; Divine Science Church; laying on of hands; Mennonite Brethren in Christ; etc.

Divine Science Church: This church dates back to 1885, to Mrs. Malinda E. Cramer of San Francisco, Calif., who claimed healing through divine power. Doctrines: the all-inclusiveness of the God-Mind: "One God and Father of all"; brotherhood of man; healing through thought training; evil comes through ignorance of truth; love as conscious unity; Sermon on the Mount is emphasized.

doctrine: *see* dogma.

dogma: A dogma is a belief or set of beliefs accepted by some authorized group. A doctrine, on the other hand, may be a belief on the part of individuals who do not necessarily claim for it the authority of a council or a credal statement of some church.

dogmatics: That branch of theology which considers the history and the systematic interpretations of the dogmas * of the

church and their doctrinal amplifications. This discipline is now widely, although not universally, known as systematic theology.*

Dompelaars: *see* Church of the Brethren (Conservative Dunkers).

"Doopers": *see* Mennonite Churches (in general).

Dordrecht Confession of Faith: Adopted by a Dutch Mennonite Conference, 1632. *See* Mennonite Churches (in general).

Dort, Synod of: (1618–1619) Convened to settle doctrinal disputes between Arminians and extreme Calvinists. To this synod came theologians from England, Scotland, Germany, Switzerland, besides representatives from the Netherlands. Politics underlay the meeting, involving "states rights" supporters and "nationalists," the latter in control. The Remonstrants' * cause (five points of Remonstrance *) ably defended by Episcopius was defeated and later the defenders deprived of ecclesiastical rights. The Heidelberg Catechism * and the Belgic Confession * were adopted as orthodox teaching of Dutch Calvinism. A landmark for a conservative Calvinism and an official disavowal of Arminianism.* The Synod set the stamp of strict orthodoxy within the Reformed Church. Five leading doctrines were affirmed: 1) election unconditioned; 2) atonement of Christ limited to the elect; 3) total depravity of man; 4) inscrutable and irresistible grace; 5) perseverance of those regenerated. Predestination * became an official and fundamental dogma.

dossal: A curtain hung on the walls of a church.

double predestination: *see* Augustine and Augustinianism; foreknowledge; Lambeth Articles; predestination.

drinking from the cup: *see* Lord's Supper.

Duck River and Kindred Association of Baptists (Baptist Church of Christ): Associations of Baptists in Tennessee, Alabama, Georgia and Mississippi. Calvinistic in doctrine, they practice immersion, feet-washing, acknowledging kinship with "Separate Baptists." * They are grouped with reference to conservatism or liberalism in interpreting the plan of salvation and atonement. The Duck River Association (liberal) was organized in 1825.

Dunkers: see German Baptist Brethren (Dunkers).

Dutch Reformed Church: *see* Christian Reformed Church; Reformed Church in America.

Dwight, Timothy: (1752–1817) Grandson of Jonathan Edwards * and opponent of materialism, deism and infidel philosophy. He became president of Yale College in 1795. Under his administration several revivals among students occurred. He was the teacher of Lyman Beecher * and Nathaniel W. Taylor * and those who developed the New Haven theology.* *See* Second Awakening, the.

E

Eastern Conference, Methodist Protestant Church: *see* Bible Protestant Church.

Ebenezer Society: *see* Amana Church Society.

Ecclesiastical Ordinances (of Calvin): *see* Calvin, John; Presbyterianism.

ecclesiola in ecclesia: *see* Spener, Philipp Jakob.

Eck, Johann: (d. 1524) Official of the archbishop of Trier, Roman Catholic jurist, cross-examiner of Luther at the Diet of Worms.*

Eck, Johann: (1486–1543) Roman Catholic champion assigned to settle theological accounts with Luther, conspicuous among those who wrote the Catholic answers to Luther's Ninety-Five Theses,* debating at Leipzig (Leipzig Disputation *) in behalf of the pope as vicar of Christ and for the authority of the church councils, demanding and exacting from Rome the bull of excommunication of the church to be pronounced against Luther, present at the Diet of Augsburg * and giving (along with others) the bitter answer of the mother church and bitter opponent of Zwingli. A professor of Catholic theology at Ingolstadt in Bavaria he possessed great learning, skill in dialectics, a personality vain and boisterous.

ecumenical: An adjective applied to creeds and conferences where the common or universal agreements are stressed.

The three traditional ecumenical creeds are: the Apostles' Creed * (developed from the Old Roman Symbol out of earlier and simpler forms); the Nicene Creed * (325; 381); and the Athanasian Creed * (probably the 6th century).

Ecumenical conferences are those in which representatives meet approaching a totality of Christendom. The Council of Nicea (325) was the first of such meetings. Protestants and Orthodox Catholics (Greek) recently have met together in what

are called ecumenical conferences (although not entirely so since a large section of Catholic Christendom and some Protestant Christians have not been represented). *See* Fourth Ecumenical Council; World Council of Churches. For Second and Third Ecumenical Councils *see* Nicene Creed.

Ecumenical Agencies: Alliance of Reformed Churches Throughout The World Holding The Presbyterian System; Baptist World Alliance; International Congregational Council; International Missionary Council (periodical: International Review of Missions; headquarters: New York and London); Lambeth Conference of Bishops of the Anglican Communion; Methodist Ecumenical Council; World Alliance for International Friendship Through Religion (headquarters: New York); World Convention of Churches of Christ (Disciples); World Council of Christian Education (headquarters: New York); World Council of Churches; * World Council of Churches: Conference of U.S.A. Members; World Council's Commission on Faith and Order (divided into commissions on the church, on ways of worship, on intercommunion); World's Alliance of Young Men's Christian Associations (headquarters: Geneva, Switzerland); World's Student Christian Federation (headquarters, Geneva and [United Student Christian Council], New York); World's Young Women's Christian Association (headquarters: Geneva, Switzerland).

ecumenics: From the Greek word *oikoumene* meaning the inhabited world. In recent years this subject has won a place for itself in theological curricula and concerns matters of the reunion of the Christian churches and a study of the program of world community of Christians. The subject has grown out of recent practical efforts toward ecumenical * conferences. *See* irenics.

Eddy, Mary Baker: *see* Church of Christ, Scientist.

Edict of Nantes: A proclamation of Henry IV (1598) granting freedom of conscience and yet limiting the liberties of Protestants. It was given to define the position of the Reformed group in France. In 1685 its revocation brought disaster for the French Protestants. *See* Camisards; Wars of Religion.

Edict of Worms: After Luther's persistent refusal to retract from defenses he had given of his position at the Diet of Worms,* 1521, this Diet, after some divisions of opinion, proclaimed the

ban * of the empire against him and all his sympathizers. *See* Diets of Spires; Protestant Reformation, the.

Edward VI: *see* Book of Common Prayer; Church of England.

Edwards, Jonathan: (1703–1758) Connecticut born, Yale graduate, Edwards is best known for his ministry in Northampton, Mass., 1727–1750 and for his philosophical speculations. A commanding figure in the Great Awakening * in New England, he is remembered for his famous Enfield sermon, July 8, 1741 in which he hurled thunderbolts of Divine wrath upon his cringing congregation. A Puritan and a Calvinist, he emphasized the need of rebirth (he himself having experienced a crisis conversion and written a psychological account of it) and the absolute sovereignty of God opposing Arminian * synergism.* In an extreme Calvinist manner he asserted that God chooses some for salvation and others for damnation according to God's own sovereign will and glory.

In 1754 came his *Enquiry into . . . Freedom of Will* which affirmed that, although man has the natural freedom to incline to God, he does not possess the inclination, the moral ability and, accordingly, God bestows the inclination and man's freedom to follow his inclination is sufficient for God's judgment upon him. In his posthumous *Nature of True Virtue* he asserted that virtue is benevolence toward intelligent beings, according to their rank or "amount of being": supreme and absolute as regards God, limited as regards man. Virtue is propensity to being. God, the greatest of all beings, has the propensity to his own being (glory); and man as a creature in His image shares with God's propensity to achieve the full being that is God's; hence sin is the vice of selfishness and a benevolence that is tuned to interests other than full realization of disinterested benevolence of being, *i.e.*, for man, serving, above all, God's full nature (being) and others in their being.

Two of his accounts *A Faithful Narrative of the Surprising Work of God* (1737) and *A Treatise Concerning Religious Affections* (1746) were surprisingly objective accounts of the psychology of revival.

Edwards' Calvinism was a departure from historic Calvinism: 1) Man possesses a natural ability to do the will of God but lacks

inclination. Thus a change of heart is the primary condition of discipleship; conversion is stressed and the sacramental importance of the baptismal covenant is (unconsciously) minimized. 2) Virtue is disinterested benevolence and is of the essence of religious living. 3) Divine initiative comes from a majestic benevolence of God's own being (glory) asserting itself in both salvation and reprobation. 4) Theology is not foreign to philosophy. The world is the manifestation of Mind and Its spiritual beings or substances are but the expression of this Mind —a metaphysical idealism (akin to that worked out by Bishop Berkeley) and contained in his youthful *Notes on the Mind.*

Dismissed in 1750 from Northampton he continued his ministry among Housatonic Indians in the frontier town of Stockbridge, employing himself to his literary inclinations. Princeton College called him to its presidency but he died as these new duties were entered upon. *See* Hopkins, Samuel; New Haven theology.

Egli(y), Henry: *see* Conference of the Defenseless Mennonites of North America.

Eielsen, Elling: *see* Eielsen Synod; Hauge, Hans Nielsen; Norwegian Lutheran Church of America.

Eielsen Synod, or the Evangelical Lutheran Church of America: In 1825 the first Norwegian colony was founded in Rochester, N.Y.; in 1834–37 the first colony in the west was founded on Fox River, Illinois. The greater immigration came later. Elling Eielsen (d. 1883), a follower of the revivalist Hans Nielsen Hauge,* arrived in 1839 and was ordained in 1843 by a German Lutheran minister near Chicago. At Jefferson Prairie (Wis.) he and others organized the Ev. Lutheran Church of America, Eielsen Synod, the first Norwegian Lutheran synod in America (1846). In 1853 the Norwegian Synod was organized. Many Norwegian immigrants joined other Lutheran groups, Swedish, German and Danish. The Eielsen group insisted on proof of conversion for admission to membership. This stringent requirement was relaxed in a revised constitution of 1875 and the next year the church was called Hauge's Norwegian Ev. Lutheran Synod. A minority group under Eielsen remained in the older synod, a small organization. The Lutheran confession maintained was the Augsburg Confession. Congregational in polity, the synod

meeting annually. Its churches are found in Wisconsin, Iowa, the Dakotas and Minnesota.

eisegesis: The term refers to the charge of reading into a passage or text of Scripture what is not actually there. Opposite of exegesis.*

elder: *see* polity.

election: *see* predestination.

Elizabeth, queen: *see* Book of Common Prayer; Church of England; Tudors, the.

Embury, Philip: *see* Methodism.

Emerson, Ralph Waldo: (1803–1882) Leader of the type of thought known as New England transcendentalism,* often referred to as the "sage of Concord." His liberal influence among fellow Americans was widely felt by his frequent lectures before learned societies, colleges, various forums and by his numerous essays and poems. Born in the family of a Congregational clergyman, he broke away from Calvinism and became a Unitarian. Revelation he found in nature and the human soul. Deity, he held, is not far-off having commerce in special providence, special sacraments, church or inspired Scripture but a universal Spirit within nature. His famous essays on Nature, Self-Reliance, Compensation, Friendship, the Over-Soul, Manners, Plato, the American Scholar, Culture and many others, constitute a classic collection of inspirational philosophy. Emerson, interested in projects of social reform, gave his support to the community experiment at Brook Farm at West Roxbury.

encounter, the: *see* existentialism.

England, Church of: *see* Church of England.

Ephrata Society: *see* Church of the Brethren (Conservative Dunkers).

epiklesis: Concerns the invocation or blessing, developed liturgically in the church into a prayer for the presence of the Spirit upon the elements to confer sacramental significance.

episcopacy: *see* polity.

Episcopal Church: *see* Church of England; Protestant Episcopal Church.

episcopal polity: *see* polity.

Episcopalian conception of the church: *see* church, the Christian.

Episcopius, Simon: *see* Remonstrants, the.

Epworth League: A young people's organization of the Methodist churches which began in 1889 to promote devotion to Christian living and activity in the church.

Erasmus, Desiderius: (1466?–1536) A towering figure standing between the Middle Ages and the Modern Era, classical scholar *par excellence* and so recognized and acclaimed by his contemporaries, writer on popular subjects, once a monk in the Catholic church, editor of the Greek Testament and of the works of the early church fathers, humanist, critic and satirist of current abuses and ignorance, a Protestant in spirit but not identified with the Protestant cause, the name of Erasmus is indissolubly identified with the early days of the Reformation. Zwingli * had visited him and avidly read his works; Oecolampadius * had been an associate of his; there was mutual admiration between him and Melanchthon; * adviser to Pope Adrian VI; and correspondent of Luther's.

He welcomed Luther's early protests against the abuses within the church, but did not approve of the abusive and intemperate remedies. He affirmed neutrality for the sake of the cause of quiet learning and because of a greater disposition for unity and peace. He began openly to break with Luther on the doctrines of predestination and total depravity in favor of the freedom of the will and moral responsibility; Luther retorted that the great humanist knew too little of the grace of God. The alienation of these two great personalities, due largely to their temperaments, was, in the estimation of many interpreters of Reformation history, a tragedy of great consequence. Both were reformers; both were scholars of stature; but their commitments to their faith followed different paths, the one devoted to the slower pace of teaching and enlightenment while the other stood for a decisive, immediate, stormy and over-all reform of the church in doctrine as well as in practice. Melanchthonian Lutheranism kept in remembrance Erasmus while Lutheranism abandoned and even abused him. *See* Colet, John; More, Thomas; synergism.

Erastianism: The theory of the necessary subordination of church government under the authority of the state. Named after a teaching physician Thomas Erastus (d. 1583) who became a professor of moral philosophy in Basel. Erastus (real name Lüber) wrote *Theses* on ecclesiastical polity (published after his death): a Christian magistrate has the same disciplinary power as his Jewish forbearers; the church has no powers of disciplinary tribunal. If a church member committed a crime the punishment belongs to the civil magistrate; if he sins the church should not excommunicate or alienate him. The church is not infallible.

The opinions of Erastus regarding excommunication were unsuccessfully advocated in the Westminster Assembly * by a small party, chief of whom was John Selden.

Erastus, Thomas: *see* Erastianism.

Erieside Church: Organized 1933, in Ohio, this group emphasizes Christ's atonement and circulates tracts.

Erlangen school: Leaders were Gottfried Thomasius,* John Christian von Hofmann * and Franz Herman Reinhold von Frank.* These Lutheran theologians developed theological speculation with emphasis upon Biblical exegesis, the confessional statements on theological matters of the church in need of reconsideration in the light of better Biblical knowledge.

Erskine, Ebenezer: *see* Associate Presbytery.

Esbjörn, Lars Paul: (b. 1808) He has been called the founder of the Swedish Lutheran church in America. Ordained in the state Lutheran church of Sweden (1832) his leanings toward pietism and temperance brought him into friendship with George Scott.* He translated the works of Johann Arndt.* In 1849 he emigrated to America motivated in part by a desire to acquaint himself with the free church system. He settled in Andover, Illinois. Other Swedish Lutheran ministers had preceded him but none had succeeded in establishing permanent churches. Liberal in spirit and harassed by sectarian activities he chose to join Norwegians in forming a conference—the Lutheran Synod of Northern Illinois (1851) and with the General Synod,* reserving his rights to adherence to the confessional books of the church.

He recruited two others whose work became significant in the fortunes of the Swedish Augustana Synod:* Tuve Nilsson Hasselquist * (who arrived in 1852) and Erland Carlsson (arrived in 1853).

He became a trustee in 1851 of Illinois State University and a Scandinavian and theological professor in the same institution in 1858. With the formation (independently of others) of the Swedish Lutheran Augustana Synod * in 1860 he continued his professorship at Augustana Seminary in Chicago. He returned to Sweden and re-entered the state church.

essence: *see* existentialism.

Established Church, the: The church which receives special privileges over other churches by a state. During the Protestant Reformation each country or province casting off Romanism tended toward some Protestant Established Church (*e.g.*, Lutheranism in German provinces, Presbyterianism in Scotland). The Church of England * is often referred to as simply the Established Church. In Lutheran Scandinavia it is generally referred to as the State Church. There is no Established Church in the United States based upon the committed view of separation of church and state.

eucharist: A Greek word meaning thanksgiving. Since in the words of institution of the Lord's Supper * occurs the phrase "and when he had given thanks" it became a term for the celebration of the Last Supper. However, the word is not limited to that ordinance or sacrament; it has been applied to the custom of grace at meals and to prayers of thanksgiving.

Eucken, Rudolph: (1846–1926) An influential teacher and writer, professor at Jena. His works were immensely popular immediately before World War I: *The Problem of Human Life* (1909); *The Life of the Spirit* (1909); *Life's Basis and Life's Ideal* (1911); etc. His philosophical idealism was comprehensive. Only two alternatives in philosophy he affirmed; idealism and materialistic naturalism, the former the most comprehensive since it includes morals, art and religion. In the spiritual life man can appreciate life's fundamental character and meaning.

evangelical: From the Greek word meaning gospel or good news. The term has meanings, some of which are vague. Often it

is loosely used. It has been used to distinguish Protestant churches from the Roman Catholic, the implication being that the gospel of salvation is freely offered independent of the traditional ecclesiastical requirements. In England the Anglican low church is sometimes referred to as evangelical as opposed to catholic Anglicanism. Some writers speak of evangelical Christianity as one which is akin to the early Protestant positions (of Luther, Calvin, etc.) as opposed to the inroads of Christian liberal theology, Christian cults and the like.

Evangelical Adventists: *see* Advent movement.

Evangelical Alliance, the: This was a "Plan for Protestant Union" in the 19th century. S. S. Schmucker * proposed in 1838 an "Appeal to the American Churches" for such a union of denominations. In 1846 in London the Evangelical Alliance was organized, influenced by Schmucker's fraternal appeal but differing in that it was an association of individuals rather than a federation. An American branch was organized in 1867. An early meeting of a general conference was held in 1873 in America. The Alliance was superseded by the Federal Council of the Churches of Christ in America.*

Evangelical and Reformed Church: Established in 1934 in the union of the Reformed Church in the U.S.* and the Evangelical Synod of North America.* Presbyterian in polity with a General Synod. Three standards of faith are recognized: Heidelberg Catechism, Luther's Catechism and the Augsburg Confession, with final norm, the Scriptures. Freedom of worship is permitted but forms of services are set for unity. *See* Hungarian Reformed Church in America.

Evangelical and Reformed Church: *see* National Council of the Churches of Christ, etc.

Evangelical Baptist Church, Inc.: Organized in 1935 among Free Will Baptists at Goldsboro, N.C. Formerly known as the Church of the Full Gospel, Inc.*

Evangelical Church: Early leader was Jacob Albright (1759–1808), a confirmed Lutheran and licensed Methodist. In 1803 an organization was effected. A first annual conference was held in Lebanon, Pa., 1807, with Albright as bishop. The German lan-

guage was its official tongue until late years. A division occurred in 1891 resulting in the organization of the United Evangelical Church but reunion was effected in 1922. It is Methodist in doctrine. Bishops are elected; and conferences (annual and quarterly) are held. *See* Evangelical United Brethren Church.

Evangelical churches with this title: *see* under the characteristic title rather than "Evangelical."

Evangelical Congregational Church: Dates from 1894, separating from the Evangelical Church which was under the leadership of Jacob Albright.* The division was over matters of polity. It became the United Evangelical Church and refused to become merged with the Evangelical Church in 1922. It is Arminian and Methodist in doctrine and polity and is outspoken against intoxicants. A publishing company has been organized with headquarters in Myerstown, Pa., where its church center has been located.

Evangelical Lutheran Church of America (Eielsen Synod): *see* Eielsen Synod, etc.

Evangelical Lutheran Church, The: *see* Norwegian Lutheran Church of America.

Evangelical Movement, the (Anglican): *see* Church of England.

Evangelical Synod of North America: Dates back to 1840 to the Evangelical Union of the West formed by a small group near St. Louis, Mo. Became the German Evangelical Synod of North America in 1877. A theological seminary became later established at Webster Groves, Mo.; a college at Elmhurst, Ill. Joined with the Reformed Church in the U.S. to become the Evangelical and Reformed Church * in 1934.

"Evangelical Union," Plan of: *see* Grabau, Johannes; Lutheranism; "Old Lutheranism."

Evangelical United Brethren Church: Organic union in 1946 of the Evangelical Church * and the Church of the United Brethren in Christ.* Arminian in doctrine and Methodist in polity. Headquarters: Dayton, Ohio.

Evangelical United Brethren Church: *see* National Council of the Churches of Christ, etc.

Evangelical Unity of Bohemian and Moravian Brethren in North America: *see* Unity (Evangelical) of Bohemian and Moravian Brethren in North America.

Evangelical Unity of Czech Moravian Brethren in North America: *see* National Council of the Churches of Christ, etc.

Evangelical Unity of the Czech-Moravian Brethren in North America: Czech and Moravian immigrants in Texas set up churches (beginning about 1855) which became in 1903 an Evangelical Union and with other Brethren the Unity (above title). *See* Unity (Evangelical) of Bohemian and Moravian Brethren in North America.

Evangelistic Associations: A term covering various churches which have in common the carrying out of missionary work but are not in reality (although practically) denominations: The Apostolic Christian Church (German-Swiss, origin, 1847); Apostolic Christian Church (Nazarene) (origin in Switzerland under Samuel Froehlich, b. 1803); Apostolic Faith Mission (origin in 1900 with faith healing emphasized); Christian Congregation (org. 1899); Church of Daniel's Band (org. 1893); Church of God (Apostolic) (org. 1897); Church of God as Organized by Christ (inspired by a Mennonite circuit preacher in 1886); Hephzibah Faith Missionary Association (org. 1892 in Iowa); Metropolitan Church Association (revival of 1894, headquarters: Waukesha, Wis.); Missionary Church Association (org. 1898, headquarters: Fort Wayne, Ind.); Missionary Bands of the World (org. in 1898, headquarters: Indianapolis, Ind.); and Pillar of Fire (org. in Colorado in 1902 and Methodist in doctrine).

evangelistics: A special discipline in theology having to do with matters of the propagation of a faith. It deals with missionary efforts, home, foreign or inner or benevolent efforts.

Ewing, Alexander: *see* broad church party.

excommunication and anathema: John Calvin distinguished excommunication from anathema as disciplinary measures of the church. The former is a mode of censure and punishes with a view to reformation and restoration; the latter is a consignment to eternal perdition and should rarely be resorted to.

Martin Luther contrasted excommunication with *communio,* the former, on the one hand, being an exclusion from the *communion* of saints, an inner spiritual estrangement; and, on the other, a deprivation of external fellowship with the church involving the privileges of the holy sacraments to a Christian guilty of some offense. An ecclesiastical excommunication, however, does not necessarily deprive a person who remains in faith, hope and love, of the inner fellowship and participation in the blessings of the church.

exegesis: The practice of extricating the true meaning of a passage of Scripture. This involves an understanding of the times, authorship, word meanings and construction, current culture, Biblical criticism,* and a host of other qualifications. *See* hermeneutics; eisegesis.

exegetical preaching: The type of preaching characterized by an exposition of textual meanings. *See* homiletics.

existentialism: Real existence is something *more* than our ideas about it. The world antedates man's ideas. The *essence* of anything is *what* we say it is. But *existence* is not this *what* but the *that* which is prior to and beyond the *what.* All definitions are limited to essences. But essences are not existents. Existence itself is unanalyzable; it is a stubborn otherness. This is existentialism.

Contemporary existentialism finds its roots in Pascal * and Sören Kierkegaard.* Kierkegaard reacted against the philosophy of Hegel * (whose philosophy was a system of rational ideas: the real is the rational). He (Kierkegaard) gave emphasis to that which is beyond reason, *i.e.,* existence itself. Existence is transrational. This view has been hailed by many contemporary Christian theologians as confirming the dogma that the Christian revelation itself is something that is above reason and not subject to rational analysis.

Kierkegaard wrote about a *crisis* as the place in which the individual encounters the Christian revelation. A crisis is an extraordinary experience: an awareness of separation from God, accompanied by the feeling of anguish, of utter helplessness (beyond words of description). Despair is thus the gateway to an encounter with that great Existence or God (beyond "natural

reason"). Utter misery, sickness unto death, the hopelessness of reason—these are the experiential bases of coming into contact with God who then works peace, assurance and salvation. Thus, in the words of Pascal: the heart has reasons which reason knows not of. The heart of Christianity lies beyond the pale of reason. It is an existential something, a revelation, a supernatural thing to which the pride of intellect remains ever a stranger.

Karl Barth * also emphasized the dogma of the bankruptcy of reason in the encounter with Christianity. Christianity is a religion emphasizing God's descent to man, not man's ascent to God. The "Word of God" must take possession. Man, a sinner, is helpless without this revelation and supernatural salvation. The Bible must supersede all philosophizing and theologizing. Reason is one thing: but faith is another and greater. A Christian builds on faith.

Protestant existentialists thus emphasize: encounter, faith, revelation, uniqueness of the Christian religion, supernaturalism, sinfulness and misery of man by himself, etc.

Existentialism has other forms. In Sartre (*Being and Nothingness*) it runs into atheism. Man is confronted with a Universe beyond his reason. What it is, what God is is only man's thoughts. Thus man's ideas are merely his ideas. He creates his own world, out of his choices (freedom) in anguish, too, because he must realize that he is alone with his choices. One can never assert a God except to choose to create one. Nevertheless, even though we shall never know the real (the existential) we can still be heroes in the struggle.

Roman Catholic thinkers, Etienne Gilson and Jacques Maritain, also uphold existentialism, although of another type. God is a That which becomes a *What* only through revelation. The church (Roman Catholic) can furnish the saving information about the existential *That-What.*

exorcism: An ancient practice, resting upon belief in indwelling devils or evil spirits, by which a person is believed, by ceremony or magical words to be dispossessed of them. In the third century, professional exorcists were recognized as among the minor orders of the Christian church along with acolytes and readers. Roman Catholicism and the Greek churches continued the practice of

liturgical exorcism in their formulas for baptism; it appeared in the baptismal formulae of Lutherans as allowable (Luther regarding the formula of exorcism in baptism as a matter of no great importance); some Lutherans disputed it. It passed into disuse in the 18th century but was again revived in Lutheran liturgies a century later by stricter Lutherans, becoming one of the issues of dispute in the controversy between liberal American *vs.* Old Lutherans. Reformed churches, as well as Lutheran, have, in modern times, discarded the practice.

expiation: *see* atonement.

extreme unction: A practice which finds its Scriptural basis in James, v, 14, 15, regarded by Roman Catholics as a sacrament * and by Anglo-Catholics * as a "sacramental rite." It is a blessing administered by the priest to those of the faith who are ill or dying accompanied by the use of consecrated oils. It is termed "extreme" in the sense that it follows in order of time the anointings made in Catholic custom at baptism, confirmation and holy orders. While it is administered to relieve the fears of death, it is also given to implore the grace of God in the hope of recovery of both body and soul.

Luther discarded it as a sacrament but regarded the custom of anointing as optional and even appropriate. *See* Trent, Council of.

F

Fairchild, James H.: (1817–1902) Successor to Charles G. Finney * as professor of theology in Oberlin College and president (1866). His *Elements of Theology, Natural and Revealed* (1892) maintained essentially the thought of Finney: freedom of the will, the simplicity of moral action, moral obligation with less emphasis upon traditional Calvinism. *See* Oberlin school of theology.

faith: *see* existentialism.

faith, justification by: *see* justification by faith.

Faith Tabernacle: Beginning about 1924 in California, this Pentecostal Faith church practices immersion, feet-washing among believers and adheres to the Bible.

Fall, the: The Biblical narrative of the origin of man in terms of his first parents, their sin of disobedience against God and their expulsion from their state of original Divine favor. For this transgression all their descendants were made to share and to suffer. (*See* original sin.) Protestants have made the most of the Scriptural antithesis between Adam and Christ, Adam the progenitor of sin and death and Christ the mediator of righteousness and life.

Farel, Guillaume: (1489–1565) Fiery preacher and courageous reformer of French-speaking Switzerland, Farel succeeded (1535) in persuading the government at Geneva to adopt the Protestant cause and in enlisting the services of John Calvin * in that city. The two undertook reforms together (with changing fortunes) in fashioning a city congenial to their own pattern, Calvin exercising leadership in doctrine and polity. Their work at Geneva halted in banishment in 1538, Farel spending his remaining years in Neuchâtel, Calvin returning later to the city by invitation to assume what became a leadership of enormous significance.

Federal Council of the Churches of Christ in America: In 1949 there were twenty-seven constituent bodies in this Federation (most of the major Protestant bodies and some Eastern Orthodox Churches). Organized in 1908. The Council has had no authority over the churches to limit their own autonomy. In 1950 this Council became united with the National Council of the Churches of Christ in the U.S.A.* *See* Evangelical Alliance, the.

Federated Churches: Those made up of two or more denominations, each maintaining separate membership and in part perhaps separate activities. The first Federated Church was formed in 1887 in Mass. Congregationalists and Christians, Methodists, Presbyterians and Baptists predominate in federations.

feet-washing: A practice based on John 13, usually observed at the close of a communion service. The ordinance is expressly favored by the Dordrecht Confession of Faith.* *See* Amana Church Society; Bickertonites; Churches of God in North America (General Eldership); Churches of the Living God; Church of Christ (Holiness) U.S.A.; Church of God; Church of God (Anderson, Ind.); Church of God in Christ; Church of God (Salem, W. Va.); Church of the Full Gospel, Inc.; Congregational Holiness Church; Duck River and Kindred Association of Baptists; Free Will Baptists; General Baptists; House of God, the Holy Church of the Living God, etc.; Mennonite Churches (in general); Pentecostal; Separate Baptists; Seventh-Day Adventists; United Baptists; United Christian Church; United Holy Church of America, Inc. *See also* agape.

filioque: *see* Nicene Creed.

Finney, Charles G.: (1792–1875) Pre-Civil War revivalist who had experienced as a young lawyer a religious conversion. He conducted revival meetings in Western New York and became the first minister of Broadway Tabernacle in New York and the first professor of theology in Oberlin College, later its president. He also conducted revivals in England and Scotland. He authored a widely read book *Lectures on Revivals of Religion* (1834). One of those influenced by this book was George Williams, organizer of the Y.M.C.A. *See* Fairchild, James H.; Oberlin school of theology.

Finnish Apostolic Lutheran Church of America: This group looks back to the revival under the Swedish Lutheran state-minister, Lars Levi Laestadius (1800–1861) who taught "personal-encounter-through-another" type of Christianity. They were called Laestadians. Immigrants joined Lutherans in Calumet, Mich., but were later opposed. Under the leadership of Salomon Korteniemi they organized their own church in 1872, assuming the above name years later. They held big conference meetings in Calumet with fellow congregations from other states. The church holds to the Unaltered Augsburg Confession and the traditional ancient creeds. It emphasizes confession of sins, the office of the keys * (absolution *), and religious experience. Matthew 18 is underscored. Congregational in polity.

Finnish Evangelical Lutheran Church of America, or Suomi Synod: *see* Suomi Synod.

Finnish Evangelical Lutheran National Church of America: A group formed in opposition to the Finnish Evangelical Lutheran Church, or Suomi Synod * (1890) and joined by others in 1898 and incorporated later in Ironwood, Mich. It accepts the Lutheran confessions and is congregational in polity. It supports the Concordia Theological Seminary of the Missouri Synod.

Finnish Lutherans: *see* Lutheranism in America.

Fire-Baptized Holiness Church: *see* Pentecostal Fire-Baptized Holiness Church.

Fire-Baptized Holiness Church: *see* Pentecostal Holiness Church.

Fire Baptized Holiness Church of God of the Americas: First council held at Anderson, S.C., in 1898; subsequently organized as negro denomination in 1908. It has a bishop, two overseers and other officers. It opposes Christian Scientists, Spiritualists, Unitarians, Universalists, Mormons and Adventism. Teaches premillennialism, pentecostal baptism, speaking with other tongues and divine healing.

First Ecumenical Council: *see* Nicene Creed.

fish: The Greek word ἰχθύς was used early as a Christian symbol. The letters formed the initial letters of the Greek word in the phrase "Jesus Christ God's Son (our) Saviour." Hence, often found in Christian inscriptions.

Fisher, John: *see* Church of England.

Fitch, Eleazer Thompson: (1791–1871) Successor in 1817 to Timothy Dwight * was professor of Divinity in Yale. He helped to found the Divinity School at Yale in 1822 where he also served as lecturer in homiletics for nearly forty years. He helped to formulate what is known as the New Haven theology.* He authored *Two Discourses on the Nature of Sin* (1826), a work of considerable importance in this school of thought.

five points of Arminianism: *see* Remonstrance, the.

five points of Calvinism: *see* Dort, Synod of.

Fjellstedt, Peter: (1802–1881) Lutheran minister in the state church of Sweden, voluminous writer, linguist, organizer of philanthropic institutions and institutes for the training of lay-preachers. The so-called Fjellstedt school (first at Lund, then at Stockholm and Upsala) promoted the missionary spirit and nurtured Swedish ministers for service in America. He favored a free Lutheran Church similar to the Scottish Free Church when state church ministers frowned upon an Evangelical Alliance of Christians.

Flacius, Matthias: (1520–1575) A Gnesio-Lutheran * involved in the disputes on the relation of faith to works (majoristic controversy *) holding that faith alone justifies and not deeds, opposing synergism; * on the question of the permissibility of Roman Church ceremonies (adiaphoristic controversy *) holding that such matters were not permissible in the preservation of pure doctrine; and on the doctrine of original sin holding the extreme view (opposed by the Formula of Concord *) that man is completely transformed by sin in a "horrible metamorphosis" so that the image of God has been replaced by a "true and living image of the devil."

Fletcher, John William: *see* Church of England.

font, the: The basin which contains the water used in baptism.

foreknowledge (or, prescience): A term referring to that aspect of the omniscience of God whereby from all eternity God knows beforehand the events of creation. Particularly, this doctrine has to do with man's salvation. Foreknowledge is to be distinguished from predestination * in that a prior knowledge on the part of God does not necessarily imply predetermination—

especially in the case of reprobation and evil. John of Damascus (b. 700), for example, held that all things are foreknown but not predetermined. God does not cause evil; he permits it and overrules it for good. Gottschalk (808–868?), an extreme Augustinian, in his doctrine of double predestination, held that salvation for some and reprobation for others both issued from one predestination linked to God's foreknowledge of the foreseen behavior of men, predestination being justified by its link to foreknowledge. God did not predestine the sinner to sin but God knew beforehand the sinners and by a just judgment foreordains these to their merited death.

Rabanus Maurus (776?–856) and Hincmar (805?–882) in their dispute and misrepresentation of Gottschalk on this question softened the Augustinian premises by declaring that foreknowledge is an absolute character of the Divine mind, and separate from predestination (Divine will); that God foreknew both sin and sinners but did not predestine either, foreordaining only the punishment; that whereas foreknowledge implies all knowledge, both salvation and reprobation, predestination refers only to what is good which God also foresees.

Bucer (1491–1551) held that foreknowledge undergirds predestination, God knowing in advance for what appointed purposes even the wicked and the reprobate may be used—a predestination by his own infallible counsel. The Lutheran *Formula of Concord* * discouraging too much speculation on the subject asserts the foreknowledge of God of those to be saved and those not, God knowing and setting (predetermining) the bounds of what will be the outcome, God willing salvation to all by his eternal will, unbelievers being not the object of predestination but only a matter of foreknowledge. To know beforehand is not to foreordain except in a broad sense. *See* Remonstrance, the.

foreordination: The doctrine that what happens is determined beforehand by Deity, with particular reference, in Protestant theology, to salvation or reprobation. *See* foreknowledge; predestination.

forgiveness: *see* atonement; justification by faith.

Formula of Concord: A part of the total recognized confessions of the traditional Lutheran church (in the collection called

the Book of Concord *). This confession of second generation Lutherans was formulated as an extensive application of the Augsburg Confession and upon other Lutheran confessions in the light of the controversies of the day between those who favored a Lutheranism alleged to be closer to that of Luther and those Lutherans whose theological thinking had moved in the direction of Calvinism on certain points of dispute. Doctrinal disputes centered on original sin, Lord's Supper, synergism,* faith and works, predestination,* etc. It was an endeavor to compromise issues into some harmony of the theological tensions, as well as to smooth over political differences. Civil governments were protectorates of supposedly "pure true doctrines" and the theological disputes had risen to the point where political peace was imperative. Hence, a formula of Concord.

On the fiftieth anniversary of the Augsburg Confession,* 1580, after considerable previous negotiations over it, the Formula was presented, largely the work of Jakob Andrea,* Martin Chemnitz * and Nicolaus Selnecker (and certain existing formulae). This document, a plan for theological unity for Lutherans, was subscribed to by some 8,000 theologians, 51 princes, counts and barons and by 35 cities. It aimed to present "pure doctrine" and with it a cleavage was made more apparent between what was to be settled as Lutheran orthodoxy as over against the Philippists * (followers of Melanchthon *), Crypto-Calvinists * and others.

Some of the doctrines reaffirmed are: bodily presence in a spiritual way of Christ in the Lord's Supper, two natures of Christ, Christ's descent into Hell, the adiaphoric character of certain religious ceremonies, the sole authorship of faith and conversion of the Holy Spirit and yet man's cooperation under the Spirit, etc. *See* foreknowledge; synergism; ubiquity.

Forty-Two Articles: A creed prepared by Thomas Cranmer,* authorized in 1553, for the Church of England, more Protestant in tone than the Book of Common Prayer.* Revised, it served as a nucleus for the famous Thirty-Nine Articles,* the confession *par excellence* of the Church of England.

Foster, George Burman: (1858–1918) Professor of systematic theology in the University of Chicago (1897–1905) and of the philosophy of religion at the same institution (1905–1918). Be-

ginning with the traditional theistic position his thinking moved through Ritschlianism * and then on to his own characteristic conclusion, *viz.*, that religion is essentially functional and is basically a value. In his *The Function of Religion in Man's Struggle for Existence* (1909) he asserted that "the word God is a symbol to designate the universe in its ideal achieving capacity." The concept of a personal God thus has symbolic validity only. Foster's theology is regarded as an influential factor in the development of religious humanism. He employed the biological concept to theology and religious philosophy. Other works: *The Finality of the Christian Religion* (1906); his class notes edited by D. C. Macintosh entitled *Christianity in Its Modern Expression* (1921). *See* Chicago school of theology.

Foursquare Gospel Church: *see* International Church of the Foursquare Gospel.

Fourth Ecumenical Council: *see* Chalcedon, creed of; ecumenical.

Fox, George: (1624–1691) Son of a Puritan father, Christopher Fox and Maria Lago who was descendant of a martyr to the Protestant cause—both loyal children of the Church of England. Highly introverted, the young son found his chief pleasure in Bible reading. Disgusted with his own contemporaries who found pleasures in drink and light talk Fox, at 20, made a clean break, then experienced Divine communications making him uneasy and causing him to seek deliverance for which he sought counsels from ministers of the established church and those who were in dissent. The revelation which came he dated in 1652. He was commissioned to preach repentance. He listened to the inner oracle and became convinced that God spoke privately and was in no need of intermediaries. Education is not the way to find God. Inner illuminations of the Spirit are altogether sufficient: "the true light which enlightens every man who cometh into this world." Filled with zeal he began to make converts, sometimes disturbing even the sanctuaries of formal worship with outbursts; visiting prisons, and suffering ridicule and a series of imprisonments.

He went as missionary to the West Indies, North America, Holland, Germany and other places.

The right of private judgment as over against any authority, including the Scriptures, followed logically upon his utter belief in the inner light. Each soul is an emanation of Divinity and salvation is something that comes from within. Sacramental religion, formal liturgies are external accretions and misleading. Oaths are needless, so also artificial titles; slavery is abhorrent and war un-Christian.

Besides many religious tracts he was author of a famous religious autobiography, known as the *Journal of George Fox*. *See* Boehme, Jacob; Quakers, the.

Francescon, Louis: *see* Unorganized Italian Christian Churches in North America.

Francke, August Hermann: (1663–1727) Founder in 1686 with others of a *Collegium Philobiblicum* at the University of Leipzig for the study of the Bible. A contact with Spener * in Dresden brought him to full dedication to the movement of pietism * and his enthusiasm to disfavor with his university associates and among the clergy. Spener secured his appointment to a professorship at Halle making it the center of pietism. He was a most acceptable lecturer, Bible-student, minister, missionary, organizer of teacher training for Christian Public Schools, founder of philanthropic enterprises (notably an orphanage) and a person of intense vital faith.

Francke, Gotthelf August: (d. 1769?) Successor to his father August Hermann Francke * in 1727 as theological leader at Halle and best known for his correspondence and conferences with German Lutherans of Pennsylvania and (with Ziegenhagen) for his commissioning of Henry Melchior Muhlenberg * to become leader of the new foreign missionary field in America. *See* Lutheranism in America.

Frank, Franz Reinhold, von: (1827–1894) Of the Erlangen school,* a conservative Lutheran theologian who rebuilt its orthodoxy out of the idea of the doctrine of regeneration with the help of philosophical idealism.

Free Christian Zion Church of Christ: Organized in 1905 at Redemption, Arkansas by Negro ministers. Founder: E. D. Brown of the African Methodist Episcopal Church. Doctrine and

polity is in accord with Methodism, except for bishops. Care of the poor is its principal activity.

Free Church Association, Evangelical, the: An association of Free Churches of Norwegian and Swedish people formed in 1910. Headquarters: Minneapolis, Minn.

free-church movement in Sweden and America: A mid-19th century movement of reformation begun in Sweden which was pitted against the political and confessional orthodoxy of the Lutheran state church. Many of these dissenters were pietists and were called readers.* Renunciation of worldly living, a free spirit, a return to Biblical "simplicity" and devoted commitments to regenerated living characterize the movement. It occurred both within and without the state church, both in mild and extreme forms, and cut across Protestant denominational lines. Many of the pioneer Swedish emigrants to America, including those who inaugurated the Swedish Lutheran Church in America, were of the free-church spirit. This movement began unorganized but later developed into societies and churches. *See* Fjellstedt, Peter; Free Church of America; Janson, Eric; Mission Covenant Church of America; Mission Friends; Princell, John Gustav; Rosenius, Carl Olof; Scott, George; Skogsbergh, E. August; Swedish Mission Covenant; Waldenström, Paul Peter.

Free Church of America, Evangelical: This church carrying until recently the title Swedish (as such incorp. in 1908) came from a body known as the Swedish Evangelical Free Mission which, in turn, was organized to remain separate from the union, in 1885, of two synods (Ansgarius and Mission synods) which (union) became the Swedish Evangelical Mission Covenant of America.* It has no creed except the Bible; regards controversial theological questions (such as the atonement, baptism and the Lord's Supper) as subject to personal privilege of opinion. It emphasizes conversion and practical Christian living. It stems from the free church movement in Sweden.* Its polity is congregational. *See* Princell, John Gustav.

Free Church of Scotland: Seceders in 1843 from the Established Church of Scotland * in protest against the intrusion of civil authorities in the internal affairs of the church (particularly patronage), the Free Church stood for spiritual freedom even at

the costly price of surrender of ecclesiastical properties. Distinguished leader (among many) was Thomas Chalmers (1780–1847), preacher, theologian, educator and author of a notable Calvinistic work *Institutes of Theology*. Voluntary support became the order of the day and proved phenomenally successful, in missionary and educational work (*e.g.*, New College at Edinburgh), in the distinguished list of its preachers and theologians. In 1900 the church (excepting a minority group) joined in union with the United Presbyterian Church * and formed the United Free Church of Scotland.* *See* Cameronians; Wee Free Church.

Free Magyar Reformed Church in America: This small group of churches stems from the Hungarian Reformed Church in America.* It was organized in 1924 at Duquesne, Pa., as a group which did not favor an agreement of the Hungarian Reformed groups to join the Reformed Church in the U.S.A. It is divided into two classes (east and west) forming a diocese. An arch-dean and chief lay curator preside over the diocese; and each class is headed similarly by its own officers. It recognizes the Second Helvetic Confession * and Heidelberg Catechism * as its confessions. Its polity is a compromise between the presbyterian and episcopal.

Free Methodist Church of North America: Founder was B. T. Roberts at a time of internal differences in the Genesee conference of the Methodist church during 1850–60. At Pekin, N.Y. the church was organized in 1860. It is avowedly fundamentalistic, claiming to be "original Methodism." The experience of "wholly" sanctification is expected of one who has had "a justified experience."

Free Will Baptists: *see* Evangelical Baptist Church, Inc.; National Association of Free Will Baptists.

Free Will Baptists: Arminian Baptists who look back to their first church in 1727 in North Carolina. Baptism is a "believer's baptism," all have an opportunity freely to accept salvation; feet-washing and anointing the sick with oil are practiced. Elder Paul Palmer was their early leader.

Free Will Baptists (Bullockites): Initiated by Benjamin Randall in New Hampshire in 1780 they became divided in 1835 following the leadership of Jeremiah Bullock and others. The Bul-

lockites continued to maintain themselves separately from others in Maine and New Hampshire retaining their title of Free Will Baptists.

Frelinghuysen, Jacobus: Minister of the Dutch Reformed Church in Raritan, New Jersey, 1719–1746, native of Holland, pietist, he preached "awakening" sermons, emphasizing conversion and regeneration. His influence left a mark upon Gilbert Tennent,* his neighbor in New Brunswick. These men became pioneers of the Great Awakening.* See Reformed Church in America.

French Protestantism: *see* Calvinism; Edict of Nantes; Huguenots, the; Wars of Religion.

Friends: *see* Quakers; Religious Society of; Society of Friends.

Friends Church, the: *see* Society of Friends.

Froehlich, Samuel: *see* Evangelistic Associations.

Froude, Richard Hurrell: (1803–1836) One of the inaugurators and influential early leaders of the Oxford Movement * who claimed the unique character of the church as possessing exclusive truth which the Protestant Reformers (whom he detested) had repudiated. He advocated fasting, celibacy for ministers, reverence for the Virgin Mary and the saints and, in general, Catholic practices. Froude influenced John Henry Newman * bringing the latter into acquaintance (1828) with his tutor John Keble.*

Full Gospel Church: *see* Church of the Full Gospel, Inc.

Fuller, Margaret: *see* transcendentalism, New England.

fundamentalism: During 1910–1912 a series of attractive paper-bound books entitled *The Fundamentals: A Testimony to the Truth* was circulated free of charge to some 250,000 ministers, evangelists, missionaries, theological professors and students, Sunday-school superintendents and religious editors underwritten by "two Christian laymen." Chapter titles included topics such as: The Inspiration of the Bible; Fallacies of the Higher Criticism; Tributes to Christ and the Bible by "Brainy Men" not known as active Christians; other doctrines regarded as fundamental were: the Virgin Birth of Christ; physical resurrection; Second Coming; * substitutionary atonement; inerrancy of Scripture; etc. This brought to a head a violent controversy as to who is a Christian,

those who subscribed to these doctrines or those who entertained modified theological views and shared in the newer findings concerning the Scriptures. Baptists, Presbyterians, Methodists and Disciples broke sharply into camps, and other denominations to some lesser degree (with name calling). Opponents to the fundamentalists were dubbed "modernists." The religious magazines carried the controversy into bitter attacks and counter-attacks. There were schisms in academic schools. Rigid lines were drawn in some churches. The fundamentalists looked back to literal interpretations and found themselves eventually in controversy among themselves. The big Protestant churches, however, weathered the storm, and the cause of liberal and progressive views has slowly and quietly prevailed in most sections except where provincial ecclesiastical powers have maintained their control. *See* modernism.

G

Galesburg rule: A rule adopted by the General Council * of Lutherans in 1875 at Galesburg, Illinois which affirmed: Lutheran pulpits for Lutheran ministers only; Lutheran altars for Lutheran communicants only. The rule in 1889 allowed for exceptions.

Gallican Confession: *see* Presbyterianism.

General Assembly: *see* polity.

General Assembly of Spiritualists: Chartered by the National Spiritualists in 1886 in New York, this group federated in 1913. Has no creed, except a set of principles as set forth by the National Spiritualist Association.* *See* Spiritualists.

General Association of Regular Baptist Churches: Organized to promote fundamental Baptist doctrines. Ordinances of baptism and the Lord's Supper observed. Publication: The Baptist Bulletin (Chicago, Ill.).

General Baptists: Arminian Baptists who trace their origin to England in 1611, to Virginia in 1714, to Indiana in 1823 and now located chiefly in the Middle West. Their name suggests their distinctive doctrine of general atonement, not for the elect, and that failure to receive salvation rests on the individual. They practice immersion. Some churches practice feet-washing. *See* Baptists, the.

General Church of the New Jerusalem: *see* Churches of the New Jerusalem.

General Conference of the Mennonite Church of North America: A union of Mennonite churches effected modestly in 1860 at West Point, Iowa, inaugurated by Iowa churches, supported by the writings of John Oberholzer (and others) in eastern Pennsylvania, by more liberal Amish Mennonites and by new immigrants from Russia and Germany has grown to proportions of strength. The General Conference (aimed to unite not to add a new body) meets triennially and has no legislative power. It

operates the Mennonite Book Concern, Berne, Indiana and publishes two weeklies and a monthly journal. It has issued a hymnal. It emphasizes essentials and permits differences in non-essentials. It opposes secret societies. For background, *see* Mennonite Churches (in general).

General Convention of the New Jerusalem: *see* Churches of the New Jerusalem.

General Council of the Italian Pentecostal Assemblies of God: Leaders were the Santamarias, father and son who, with others, inaugurated a council to further the pentecostal movement among Italians. Oppose infant baptism. Hold to baptism of the Holy Spirit, immersion, etc.

General Council, the (Lutheran): *see* Krauth, Charles Porterfield; Lutheranism in America.

General Six Principle Baptists: These churches are Arminian Baptists whose distinctive feature is the laying on of hands when members are received in the church as a sign of the reception of the gifts of the Holy Ghost. There is no organized home missionary work. Its name is drawn from Heb. 6:1–2. Organized at Providence, R. I., in 1653.

General Synod of the Associate Reformed Presbyterian Church: Formerly Associate Reformed Presbyterian Church. (*See* Reformed Presbyterian Church in North America and Reformed Presbyterian Church of North America.) This group grew out of the Synod of the Carolinas which became independent in 1822 assuming the name Associate Reformed Synod of the South. In 1913 the phrase "of the South" was dropped and the above title assumed. Presbyterian in doctrine and polity its distinctive principle is the exclusive use of the Psalms in praise services. It has maintained a college and theological school at Due West, S.C.

General Synod, the (Lutheran): *see* Lutheranism in America; Schmucker, Samuel Simon.

genuflexion: A bending of the knee in an act of reverence observed in high church liturgical practice, facing the altar.

George I of Hanover, king: *see* Church of England.

Gerhard, Johann: (1582–1637) He gave classic exposition of Lutheran orthodoxy and scholasticism in his *Loci Theologici* (1622).

German Baptist Brethren (Dunkers): These churches comprised the following denominations: Church of the Brethren (Conservative Dunkers); * Old German Baptist Brethren ,* The Brethren Church (Progressive Dunkers); * Seventh-Day Baptists (German); * and Church of God (New Dunkers).*

German Evangelical Synod of North America: *see* Evangelical Synod of North America.

German pietism: *see* pietism.

German Reformed Church: *see* Reformed Church in the United States.

Gillespie, Thomas: *see* Relief Church.

Gilson, Etienne: *see* existentialism.

Gladden, Washington: (1836–1918) A pioneer American preacher of "Applied Christianity." For thirty-six years he was minister of the First Congregational Church in Columbus, Ohio (1882–1918). He took part in civic affairs, in the settlement of strikes and the problems of the relationship between employers and working men. He authored *Social Salvation* (1902), *Present Day Theology* (1913) and many other volumes, besides being a member on the editorial staff of *The Independent*. He was associated with the liberal movement known as The New Theology.*

Gnesio-Lutherans: The irreconcilable group of Lutherans who bitterly opposed the Philippists * and the Leipzig Interim * in the doctrinal controversies in the early period of Lutheranism in Germany. At Worms, in 1557, they denied the right of the Philippists to claim adherence to the Augsburg Confession and thus to enjoy the benefits of the Religious Peace of Augsburg.* Weimar and Jena were their headquarters. Leaders were Nicholas Amsdorf * and Matthias Flacius,* who opposed the synergistic views of the Philippists. *See* synergism.

God: *see* cosmological argument for; deism; moral argument for; ontological argument for; pan-entheism; pantheism; teleological argument for; theism; theology.

godfathers and godmothers: *see* sponsors.

Gogarten, Friedrich: (1887–) A theological ally of Barthianism,* defending dialectical theology, but later abandoning the supernatural emphasis.

Golden Rule Foundation: A "People's Foundation" to give counsel in benevolent giving. Its educational program provides research projects; the American Mother's Committee selects annually state mothers and the National American Mother to encourage the elevation of the American home. Headquarters: New York City.

Gomarus, Francis: (1563–1641) Theologian at the university of Leyden who bitterly opposed the liberal views of Arminius * on the question of Calvinistic doctrines of election. Gomarus favored the view of supralapsarianism.* The controversy led to the condemnation of Arminianism by the Synod of Dort * even though Gomarus' extreme views were not adopted by that council.

Goodrich, Chauncey Allen: (1790–1860) Yale trained, he taught in Yale College and became professor of preaching. He was a student of theology under Timothy Dwight.* He helped to establish the Yale Divinity School in 1822 and to secure Nathaniel W. Taylor * as professor of theology. He defended the New Haven theology * against its critics (*e.g.,* Bennet Tyler *) by securing ownership of the *Christian Spectator* (a quarterly).

Gordon, George Angier: (1853–1929) Noted minister for over forty years in the Old South Church in Boston and liberal, closely associated with Harvard University. His authorship included *Immortality and the New Theodicy* (1897); *Revelation and the Ideal* (1913); *My Education and Religion* (1925); etc. He taught the doctrine of universalism: that God ultimately will win each individual in spite of the freedom in man. *See* New theology, the.

gospel: *see* evangelical; social gospel.

Gottschalk: *see* foreknowledge; predestination.

governmental theory of the atonement: *see* Grotius, Hugo.

government, church: *see* polity.

Grabau, Johannes: (1804–1879) Graduate of Halle and leader of conservative Lutherans resisting the Evangelical Plan of Union of 1817 (*see* "Evangelical Union," Plan of) Grabau set sail in 1839 with one thousand followers and organized a group of

"Synod of Exiles from the Lutheran Church of Prussia" in and near Buffalo, New York. The Buffalo Synod of Lutherans became officially organized in 1845. Known in Germany as "Separatists" and in America as "Old Lutherans" they, like the Missouri Lutherans,* were strong confessionalists although strongly opposed to (and reciprocated by) the Missouri group in matters of doctrine (ministry, ordination, church).

grace: Several meanings attend the religious use of this term. 1) a quality of the soul; 2) the inwardly-imparted gifts of the Holy Spirit; 3) favor or gift bestowed freely by God (Luther's conception linked with the doctrine of justification * by faith).

Prevenient grace refers to the initiative on the part of God in man's salvation, the call, the awakening.

Irresistible grace is associated with the doctrine of predestination,* *viz.*, that man's salvation is altogether the result of God's election whether he wills it or not and thus man is in no position to resist such proffered grace.

Means of grace is a term referring to appointed media or instruments through which God's grace is bestowed. When applied to the sacraments, the "means of grace" are called sacramental grace (Catholic view); more particularly, the term is employed by Lutheran theologians to the Word and the two sacraments (the Schmalkald Articles,* *e.g.*, affirm these special media (ordered or arranged by God's will) as over against those enthusiasts who would proclaim indiscriminate grace and thus tend to thwart the orderly means by which God works his salvation).

Sola gratia means: grace alone. Grace is altogether of God apart from any merits or works of man.

On the relation of grace and man's co-operation, *see* synergism. *See* Augustine and Augustinianism; covenant of grace; Pelagianism; resistible grace.

grace at meals: A prayer before (or after) a meal which has been a wide-spread custom among many Protestant Christians. As a prayer of thanksgiving it has been called by the term "eucharist." *

Great Awakening, the: An American religious revival of the 18th century which in its power and sweep was comparable to the earlier movement of German pietism * and that under John

Wesley.* Unifying the various phases of the awakening was the powerful preaching of George Whitefield,* colleague of the Wesley brothers.

It stressed religious conversion as the gateway to real Christian discipleship; inward assurance; the church as a company of transformed Christians; an austerity approaching asceticism; and, revivalism.

Among earlier initiators were Jacobus Frelinghuysen * and Gilbert Tennent.* August Spangenberg * had been carrying on the work of Zinzendorf.* Independently, in New England, Jonathan Edwards * sparked the movement among the Congregationalists.

Dates of this revival among the colonies are 1725 to 1776. Permanent results issued from the Great Awakening, New England increasing membership in its churches by between 25,000 to 50,000 and by many new churches.

Church groups involved were the Scotch-Irish, Presbyterians, Congregationalists, southern Presbyterians, Baptists and the Methodists. The Great Awakening left scars of controversy and divisions, *e.g.*, among Congregationalists, the New Lights * who were friendly to revivals and Old Lights * who were conservative; among Presbyterians, the New Side * followers of William Tennent's * Log School for ministers favorable toward revivals and Old Side * conservatives. Lutherans and the Anglican churches were relatively untouched by the revival.

Great Revival, the: A term referring to the religious revival in the frontier territory west of the Alleghenies, 1800–1801. In Kentucky the revival took on extreme forms (*e.g.*, shouting, barking, jerking, dancing, etc.), Presbyterians, Baptists and Methodists uniting. Leading preachers were James McGready and William McGee (Presbyterians) and John McGee (Methodist). Notable camp meetings were at Red River, Gaspar River and Muddy River (1800) and at Concord and Cane Ridge (1801) where the climax was reached (some 25,000 in attendance). The revival spread to the southern states. Revivals followed in all parts of the country in the immediate years following. These upheavals caused schisms in the Protestant churches and mutual rivalry.

Grebel, Conrad: *see* Mennonite Churches (in general).

Grotius, Hugo: (1583–1645) Known as a great jurist, historian, philologist, church unionist and theologian, he is best known for his support of the cause of the Remonstrants * and for his "governmental" theory of the atonement (the latter theory which dominated New England theological thought until after the mid-19th century). According to Grotius (in reply to the Socinian criticism that God's nature did not require punishment for sin) the atonement effected by Christ was not a payment for man's sins (which are freely forgiven) but rather a display and vindication of the majesty of God's moral law and government which then acts as a deterrent from further offences on the part of man.

Gruber, Eberhard Ludwig: *see* Amana Church Society.

Grundtvig, Nicolai Frederick Severin: (1783–1872) Danish patriot, hymn writer, influential leader in church and society in Denmark.

guilt: *see* penance.

Gurney, Joseph John: *see* Society of Friends.

Gurneyites: *see* Society of Friends.

H

Hales, John: *see* Latitudinarians.

Halle Reports: *see* Muhlenberg, Henry Melchior.

Hampden, Renn D.: *see* broad church party.

Hard Shell Baptists: A name given to those Baptists who opposed missionary societies, Sunday schools, salaried ministers, instrumental music, claiming that such were un-Scriptural. *See* Primitive Baptists; Two-Seed-In-The-Spirit Predestinarian Baptists.

Hardy, Thomas: *see* deism.

Harnack, Adolf von: (1851–1930) A church historian of the first magnitude, author of *History of Dogma* (1889–1922), the *Apostles' Creed, Das Wesen des Christentums* (Essence of Christianity) (1900) and numerous other important works. He was professor in Berlin, Germany. A Ritschlian.*

Harper, William Rainey: (1856–1906) Professor of Semitic languages at Yale (1886–91) and first president of the University of Chicago and a leader in the Chautauqua Institution.* He promoted scholarly projects (such as journals), the study of Hebrew and contributed to the acceptance of the growing discipline of Biblical criticism.

Hasselquist, Tuve Nilsson: (b. 1816) Lutheran minister in Sweden, sympathetic with the free churches as over against the state church, he found the free atmosphere of religion in America to his liking. He began his American ministry in Galesburg, Illinois in 1852 on the side of pietism and a free spirit and yet remained theologically conservative. Of winning personality, he became the president of the Augustana (Lutheran) Synod (1860–1870), president of and professor in Augustana College (1863–1891) and served as editor of the Swedish periodical which later was called *Augustana. See* Esbjörn, Lars P.

Hauge, Hans Nielsen: (1771–1824) A lay preacher, he organized societies in his native Norway, somewhat like the societies of the Wesleys in England and in similar spirit of evangelistic revival. He had great organizing ability coupled with limited formal education. Although he was not a separatist, the church launched a persecuting crusade against him: tried on false charges, imprisoned and fined. He bequeathed a great spiritual revival in the years which succeeded him. His followers were called "Vakte" or the "Awakened." The pioneer American Norwegian Lutheran synod, organized in 1846 under Elling Eielsen (follower of Hauge, a revival preacher who emigrated to America in 1839) was named after him. *See* Eielsen Synod; Hauge Norwegian Synod.

Hauge Norwegian Synod: *see* Norwegian Lutheran Church of America.

Haussmann, Nicholas: *see* Anabaptists, the.

Heads of Agreement: A famous document drawn up in 1691 by the leaders of the Congregational and Presbyterian churches in England outlining a plan of association. This agreement had little influence in English churches since the non-Conformists were then being suppressed. It was widely read in America and incorporated by the Saybrook Synod (1708) of New Haven ministers in the setting up of a plan of government. This developed into so-called "consociations" (permanent council including all clergymen in a given district or county—already practiced by some ministers in Massachusetts) functioning more and more like presbyteries which continued in Connecticut. Consociations developed into local and state ministers' associations, and later into conferences. A consociation today is the committee on license and ministerial standing. *See* Congregationalism.

healing: *see* divine healing.

Hegel, Georg Wilhelm Friedrich: (1770–1831) Philosopher, absolute idealist, whose influence in Protestant thinking has been enormous. The dialectic of thesis-antithesis-synthesis is not only a description of thought but of the modes of Reality. God is the Absolute Spirit, the Absolute Truth. The real world is rational. Christianity is the Absolute Religion confirming the dialectic

(even in the Trinity). For reaction against Hegelianism, *see* existentialism.

Heidelberg Catechism: Composed in 1562 by two Heidelberg professors, Kaspar Olevianus (1536–1587) and Zacharias Ursinus (1534–1583) this document was prepared by request of Frederick III as a popular manual of instruction in the Reformed faith. Frederick favored the Reformed wing of Protestantism and was set to swing his territories away from Lutheranism. The Catechism favored Calvin's interpretation of the Lord's Supper, avoided his doctrine of predestination but struck boldly against the Roman Catholic mass as a species of idolatry. It found wide acceptance among both German and Reformed churches as a document distinguished for its usefulness, erudition and moderate and peaceful spirit. *See* Dort, Synod of.

Heinemann, Barbara: *see* Amana Church Society.

Helvetic Confession: There were two Confessions known by this name. They represent the Zwinglian type of doctrines, although modified.

The First Helvetic Confession, 1536, had its origin in the attempt to bring unity between the Lutherans and Zwinglians. (*See* Wittenberg Concord.) It is the first Reformed creed that acquired wide sanction. The doctrine of the Lord's Supper is essentially Zwinglian and yet affirms a real spiritual presence of Christ in the sacrament. Bullinger * and Leo Judae,* two among the drafters, cautioned lest this or any other creed be regarded as more binding than the Scriptures.

The Second Helvetic Confession, 1566, prepared by Bullinger as a private testimony became the most widely adopted and the authoritative statement of the continental Reformed faith, translated into many languages. This Confession shows how Calvinism had come to prevail over Zwinglianism.

Helwys, Thomas: *see* Baptists, the.

Henry IV: *see* Edict of Nantes.

Henry V: *see* Tudors, the.

Henry VII: *see* Church of England; Tudors, the.

Henry VIII: *see* Church of England; Tudors, the.

Hephzibah Faith Missionary Association: *see* Evangelistic Associations.

Herbert of Cherbury: *see* deism.

hermeneutics: From the Greek word *hermeneuo* meaning to interpret, to explain. The special discipline of theology which concerns the principles of interpretation of texts. Whereas exegesis * is the practice of interpretation of textual meanings, hermeneutics denotes the general theory of interpretation. The term has fallen into disuse recently due probably to the greater complications and specializations of Biblical criticism.*

Hermon School: *see* Moody, Dwight Lyman.

Hernnhut: *see* Renewed Unity; Spangenberg, August; Zinzendorf, Nicolaus.

Herr, Francis: *see* Reformed Mennonite Church.

Hicks, Elias: *see* Religious Society of Friends (General Conference); Society of Friends.

Hicksites, the: *see* Religious Society of Friends (General Conference); Society of Friends.

high church party: The party of the Church of England * which has emphasized the divine character of the office of bishops (episcopacy), apostolic succession,* the centrality of sacraments in worship, the truly Catholic origin and historical continuity of the Anglican church and the traditional forms of ritual. In England it cooperated with royalty, whenever to advantage, in rebuffing the iconoclastic and reforming movements of Dissenters. Archbishop Richard Bancroft,* bishop John Jewel,* Richard Hooker,* Lancelot Andrewes * and archbishop William Laud * were voices in this general movement. The party was termed "Orthodox" in the days of the Evangelical Movement.* The most significant phase of the high church party influence became expressed in the Oxford movement.* Today its voice is strong in Anglo-Catholicism.* See low church party.

higher criticism: *see* Biblical criticism.

Hildebert of Lavardin: *see* transubstantiation.

Hincmar: *see* foreknowledge.

history, Augustinian philosophy of: *see* Augustine and Augustinianism.

Hochmann, Ernest C.: *see* Church of the Brethren (Conservative Dunkers).

Hodge, Charles: (1797–1878) An influential systematic theologian among the Princeton school of Presbyterians. His three volume work *Systematic Theology* (1872–1873) became a standard of doctrine for many of the conservative wing. He was professor in Princeton Theological Seminary (1822–1878) and became founder of what was later called *The Princeton Review,* an influential journal of the 19th century. He wrote a *Constitutional History of the Presbyterian Church in the U.S.A.* (1839–40); *Discussions in Church Polity* (1878); etc.

Hoffman, George W. and Hoffmanites: *see* United Christian Church.

Hofmann, John Christian, von: (1810–1877) Influential leader of the Erlangen school,* Lutheran theologian who placed emphasis upon fresh Biblical exegesis as over against the mere appeal to confessional statements of theology. He made much of the historical approach. Revelation is in history not in mere words—the Bible presenting a dramatic sweep of events revealing God's purposes culminating in Christ's first and second coming.

Holdeman, John: *see* Church of God in Christ (Mennonite).

Holdemans: *see* Church of God in Christ (Mennonite).

Holiness Church: Launched in 1880 by Methodist ministers in southern California, calling themselves the "Holiness Band." In doctrine Methodist. Emphasis upon sanctification, divine healing, plain dress, etc. Churches largely in California, Kentucky and Tennessee.

Holiness Church of God, Inc.: Established at Madison, N. C., in 1920 with General Assembly meeting annually. Headquarters: Winston-Salem, N. C.

Holiness Methodist Church: Organized in 1900 in Robeson county, N.C. In fundamentalistic doctrines and polity it claims to be in agreement with Methodism.

Holiness movement: *see* Pentecostal Holiness Church.

Holland Christian Reformed Church in America: *see* Christian Reformed Church.

Holland Lutheran colonists: *see* Lutherans in America.

Holland Reformed Church: *see* Christian Reformed Church.

holy kiss: *see* kiss, holy.

holy orders: A term referring to a specific office or function in the church set apart by ordination * or consecration. Traditionally, this has meant the offices of bishop, priest * or minister * and deacon.* In Anglo-Catholicism * it is counted among the sacramental rites (a gift of grace for ministering in the church). See apostolic succession; clergy; laying on of hands; polity; sacraments; Trent, Council of.

holy unction: *see* extreme unction.

homiletics: The term (from the Greek, *homilia* meaning in company with, discourse, homily, instruction) which in theological training covers the art and practice of sermon construction and preaching. Homiletical preaching as distinguished from exegetical preaching * is characterized by pointed illustrations and vivid examples rather than a doctrinal exposition of texts.

Honius, Cornelius: Known particularly for his interpretation of the words "This is (*est*) my body" (words of institution for the Lord's Supper) as meaning "This signifies (*significat*) my body." Zwingli in 1521 found this interpretation to his liking and it became the characteristic emphasis of the Zwinglian symbolic viewpoint. *See* Marburg Conference.

Hooker, Richard: (1554–1600) A student and admirer of Aristotle as well as patristic literature, of Aquinas and Moses Maimonides, his monumental work is *Laws of Ecclesiastical Polity* (1594) part of which is modeled upon Aquinas' *Summa Theologica.* Folly, he thought, it is to neglect the old philosophers who reflect the inspiration of God. A Calvinistic predestinarian, rejecting reprobation.* He argued for the bishop form of polity on the basis of reasonableness. He is among the fathers of the Anglo-Catholic * movement. *See* Church of England.

Hopkins, Samuel: (1721–1803) A pupil and follower of Jonathan Edwards,* who set up a systematic formulation of the latter's theology in a *System of Doctrines* (1793). He is known for his doctrine of "disinterested benevolence," the willingness to give oneself wholly to God with no thought of ulterior reward in living, in labor and love toward all. This implied the willingness to consent to whatever misery on the part of an individual so that all may attain perfection—each to do his part in proportion to the demands of the whole. The love of God, the Supreme

Being, is the supreme virtue. The root of all sin is the love of self. A person must even be willing to be "damned for the glory of God." *Inquiry into the Nature of True Holiness* (1773).

Hopkinsianism: The name given to the theology of Samuel Hopkins.* Andover Seminary's creed was largely Hopkinsian—designed to guard it against any encroachments of Unitarianism. Hopkinsians who pressed the doctrines of Calvinism to their harsh conclusions were known as "Consistent Calvinists."

House of David: Organized in 1903, this group, established in Michigan, operates an amusement park, dairy, farms, green houses, vineyard, traveling baseball teams, cold storage plant, community shops. A common fund supplies all needs, each member contributing all his possessions and services. Like Jesus all members wear long hair and are strict vegetarians. Headquarters: Benton Harbor, Michigan.

House of God, the Holy Church of the Living God, the Pillar and Ground of the Truth of Prayer for All People: Organized in 1914 in Washington, D. C. on the basis of the revelations of bishop R. A. R. Johnson. Characteristic features: immersion, feet-washing, tithing, observance of the Sabbath, no color distinctions. Its polity is episcopal under a General Convocation. Charlottesville, Virginia is the center of publishing activities.

House of the Lord: Headquarters: Detroit, Michigan. Founded, 1925, by bishop W. H. Johnson. Characteristic features: man is the head of the woman who is "the weaker vessel"; women to wear modest apparel; bread and water in the Lord's Supper; a person regenerated cannot sin; the sanctified cannot own houses, lands, goods; speaking in tongues; conscientious objectors; membership in secret organizations not permitted; no insurance except by employer's compulsion; all usual amusements banned; marriage only among the baptized under the Holy Ghost.

Hübmaier, Balthasar: (1480?–1528) A reformer in north Switzerland; influenced by Luther's writings; doubted infant baptism since it was without basis in the Scriptures. Gathered a large Anabaptist * community, suffered persecution and fled to Mora-

via where he propagated the Anabaptist movement with great success.

Huguenots, the: A nickname applied by the Roman Catholics to the Protestants of France who were nearly all Calvinists and who converted the name to one of honor instead of reproach. (One etymological theory of the name is that it was derived from a certain Pascal Huguenot of St. Junien. Another theory: *eyguenots* meant "confederates.") The name did not become official or permanent; rather the name Reformed or Protestant superseded. *See* Camisards; Wars of Religion.

humanism, religious: *see* religious humanism.

Hungarian Reformed Church in America: Organized in 1904 in New York under the supervision of the Reformed Church in Hungary. The World War severed this relationship. At Tiffin, Ohio, the so-called "Tiffin Agreement" was entered into by which the eastern and western classes of the church were transferred by the mother Hungarian church to the Reformed Church in the United States. (This latter group merged in 1934 with the Evangelical Synod of North America into the Evangelical and Reformed Church). *See* Free Magyar Reformed Church in America.

Huntingdon, countess: *see* Whitefield, George.

Hus, John: (1373?–1415) Born in southwestern Bohemia, Hus worked his way through the university of Prague, became a theological professor, a priest and rector of the university. Eloquent preacher, he exposed the sins of the priests, denounced indulgences * and sinners at large. He read and admired Wycliffe * although he was more moderate in his own views. He became involved in disputes between the Germans and the Czechs. Accused of heresy he appeared before the great international Council of Constance in 1415 (this Council met to settle the claims of three popes to headship and also to consider questions of reform in the ecclesiastical system, meeting 1414–1418) after suffering imprisonment (betrayed by the promise of safe conduct)—accused of some ideas he never held. He was made Wycliffe's scapegoat by the latter's adversaries. His books were burned and so was he. His book *On the Church* was similar to Wycliffe's. He believed that in communion wine should be given to the laity—*i.e.*, the

layman is to be elevated to the class of priests in such matters (a practice which was granted the Bohemians by the Council of Basel in 1433 although not approved by the pope, this council meeting 1431–1448). The Roman Church, he held, is not the same as the Apostolic Church in terms of its pope and cardinals; it is so only as it is a universal church of which the apostles are a part.

Martin Luther * remembered Hus at the Diet of Worms * (1521) feeling a kinship of spirit with the ecclesiastically persecuted Bohemian. In fact he was called to task by the church hierarchy, accused of being a second Hus and warned of such a fate. (*See* Leipzig Disputation.)

The Moravian Church looks back to Hus as its progenitor. *See* Moravians; Unity (Evangelical) of Bohemian and Moravian Brethren in North America.

Huter, Jacob: *see* Hutterian Brethren, Mennonites.

Hutterian Brethren, Mennonites: This church stems from the martyred Jacob Huter (d. 1536), a Swiss Brethren minister, who introduced strict discipline and particularly in matters of the "community of goods." It was known as the Hutterische Brueder, also the Hutterite Society—flourishing in Moravia and later, under persecution, fleeing to Roumania and Russia. The Russian group (giving up their communism) emigrated to America in 1874 settling in Bonhomme county, South Dakota. They speak a peculiar German dialect. To avoid conscription in the World War, many emigrated to Canada. They conduct their own type of school. For background, *see* Mennonite Churches (in general).

I

Icelandic Evangelical Lutheran Synod in North America: About 1870 Icelandic immigration to America began, settling first in Milwaukee, Wis. A colony was founded in 1874 in Shawano county, Wis. and there their first Lutheran church was organized. This colony was abandoned, settlers moving to Dakota. At Lake Winnipeg, Manitoba, a large settlement developed. In 1878 another large colony was founded in Pembina county, Dakota Territory (N. Dak.). Another settlement: in Lyon and Lincoln counties, Minn. Most of the immigrants, however, settled in Canada. In 1885 the organization (above title) was organized, international in scope. The Lutheran confessions recognized were: the Augsburg Confession and Luther's Small Catechism. One educational institution is the Jon Bjarnason Academy in Winnipeg. There has been close cooperation with the Norwegian Lutheran and the United Lutheran churches. *See* Lutheranism in America.

I.H.S.: A contraction for ΙΗΣΟΥΣ, Jesus. The Romanized letters were regarded (in error) as an abbreviation of Jesus Hominum Salvator—Jesus Saviour of men.

immanence: *see* New theology, the; pantheism; pan-entheism; theism.

immersion: The practice of baptizing the candidate by total submersion in water. It is maintained by some churches (some Baptists,* Disciples of Christ * and others) that the method of immersion is Scriptural and hence to be continued. Trine immersion means a three-times successive submersion in the name of the Trinity. A characteristic practice among the Dunkers.*

impanation: The term literally means: embodied in bread (*im*—in; *panis*—bread).

A theory of the Lord's Supper ascribed to a group of followers

of Berengarius of Tours (d. 1086) which claimed that after consecration the bread and wine remain bread and wine but that the body and blood of the Lord are there locally contained, truly but latently. Roman Catholics reject this view because it does not allow the change or miraculous transformation (transubstantiation *) into the body and blood of Christ—each substance remaining unchanged. Some Lutheran theologians have been called impanators but deny such a term for their views.

imputation: This term is associated with the doctrines of 1) original sin * and 2) justification.*

1.) In Adam's fall, we sinned all—means the transmission of sin and the fruits thereof by Adam, the progenitor, to the whole human family.

2.) By the life and death of Christ, his righteousness is made to cover that righteousness of man necessary for salvation which man otherwise was rendered incapable of by original sin.

Independent African Methodist Episcopal Church: Organized in 1897 at Jacksonville, Fla., similar to the African Methodist Church * from which it withdrew. It has its own Book of Discipline and operates in the south.

Independent A. M. E. Denomination: Organized in 1907 at Jacksonville, Florida, by a withdrawal of a small group from the A. M. E. Church. Headquarters: Valdosta, Georgia.

Independent Baptist Church of America: Swedish Free Baptists emigrated to America 1870–1890 and in Dassel, Minn. organized in 1893 their first conference. The term Swedish was used in their first title. After some schisms there was a reorganization with the above title. They are in agreement with many Protestant doctrines—expressing themselves particularly against participation in war.

Independent Fundamental Churches of America: Organized in 1930 at Cicero, Ill., by groups of independent churches. Periodical: "The Voice"; headquarters: Chicago, Ill.

Independents: *see* Browne, Robert; Church of England; Congregationalism; Puritans and Puritanism.

indulgences: *see* Hus, John; Ninety-Five Theses; penance; repentance; Tetzel, Johann; Wycliffe, John.

infant baptism: *see* baptism.

infralapsarianism: (*infra,* after; *lapsus,* fall). A term for a doctrine of predestination * which is milder than that of supralapsarianism.* This doctrine, held by certain Calvinist theologians in the Netherlands, affirms that God had decreed man to salvation or reprobation *after the Fall* * of Adam (although the Fall had been foreseen). *See* sublapsarianism.

Innocent III, Pope: *see* transubstantiation.

institutional church: *see* church, the Christian.

interdict: *see* ban.

International Bible Students Association: *see* Jehovah's Witnesses.

International Church of the Foursquare Gospel: Founder: Aimee Semple McPherson who married the evangelist Robert Semple, both doing missionary work in Hong Kong; after Semple's death she undertook evangelistic work in the U.S., especially tent-meetings. Angelus Temple (1923) is its center, in California. The church was incorporated in 1927. It conducts a Lighthouse of International Foursquare Evangelism Bible College. Its "Declaration of Faith" contains typical Protestant statements, with emphasis on baptism of the Holy Spirit, divine healing and Second Coming. The organization is uniformed; band music a special feature. Distinguishing insignia is an open Bible with the figure "4" enclosed in a square.

International Congregational Council: *see* Ecumenical Agencies.

International General Assembly of Spiritualists: Organized in 1936 in Buffalo, N.Y., for the purpose of chartering Spiritualist churches. Headquarters: Portsmouth, Va. *See* Spiritualists.

International Ministerial Federation: Incorporated in 1937. No ecclesiastical authority. Interdenominational.

International Missionary Council: *see* Ecumenical Agencies.

International Pentecostal Assemblies: Successor to the Association of Pentecostal Assemblies (1921) and the National and International Pentecostal Missionary Union (1914). Its position is that of Protestant fundamentalism. Characteristic doctrines: Pentecostal baptism accompanied by speaking in other tongues; signs given to believers; healing with the laying on of hands; premillennialism; * bodily resurrection; immersion; feet-

washing optional; conscientious objectors; tithing. It has churches from Massachusetts to California.

invisible church: *see* church, invisible and visible.

Iowa Synod (Lutheran): *see* Löhe, Wilhelm.

irenics: From the Greek word meaning peace (*eirene*). A term seldom used today as a theological discipline but once employed as that aspect of theology devoted to the cause of harmony of Christian thought and matters relating to the healing of the schisms of Christendom. The popular term today for reunion (practical in its nature) is ecumenics.*

Irish Articles: A creed adopted by the Irish Episcopal Church in 1615, revising The Thirty-Nine Articles * of the Church of England, the framing of which is attributed to archbishop Ussher (then of Dublin). These articles were employed as the nucleus of the later Westminster Confession.* This creed is Calvinistic in doctrine teaching predestination,* (supralapsarianism *) and reprobation.*

irresistible grace: *see* Augustine and Augustinianism; grace; Pelagianism.

Irving, Edward and Irvingites: *see* Catholic Apostolic Church.

isagogics: A discipline of theology which concerns an introduction to a historical-critical study of the Scriptures: concerning authorship, authenticity of texts, time and place of composition, etc. The term has fallen into disuse in theological curricula, replaced by the more simple name of Biblical Introduction.

Italian Churches: *see* Unorganized Italian Christian Churches of North America.

Italian Pentecostal Assemblies of God: *see* General Council of the Italian Pentecostal Assemblies of God.

J

James I: *see* Church of England.

James II: *see* Church of England.

James VI: *see* Church of England.

Janson, Eric: (b. 1808) A Swedish preacher and dissenter, in conflict with the Swedish government, a hypnotic religious leader, prophet of reform, he gathered followers known as Jansonists who, after persecution, emigrated to America (1846–1848) and set up a theocratic communistic colony at Bishop Hill (name of his birthplace), Illinois. He assumed the title of bishop and became extravagant and dictatorial in claims and manner. The colony was dissolved in 1862.

Jansonists: *see* Janson, Eric.

Jehovah's Witnesses: The name reverts to Isaiah 43:10, 12. During the 1870's Charles Taze Russell (1852–1916) began to teach a Bible class in Allegheny, Pa. He was particularly interested in the topics of the Second Coming and the millennial reign. In 1874 a pamphlet *The Object and Manner of the Lord's Return* was distributed by this group, attempting to disprove that the earth would be destroyed by fire at the Second Coming; and proclaiming an invisible rather than a physical return of Christ, and the end of Satan's rule over the present evil world.

In 1879 an organization was effected. The *Watchtower* magazine appeared the same year, continuing to the present. 1914 (World War) was the date set (in 1880) as the end of "Gentile Times" (by the *Watchtower*) and physical signs foretold by Jesus began to appear in that year. (Matt. 24:3–51; Mark 13: 3–37; etc.). The good news of Christ's established kingdom has continued to be declared. A tract Society was set up with headquarters in Allegheny, Pa.

C. T. Russell became the first elected president of the Society known as "Zion's Watch Tower Tract Society" (now known as

the "Watch Tower Bible and Tract Society")—a corporation which serves as the legal instrument of the unincorporated society of Jehovah's Witnesses. Expansion developed the creation of the International Bible Students Association (British Isles, 1914).

J. F. Rutherford (1869–1942) of Missouri succeeded Russell in 1917. "Advertise, advertise, advertise the king and the kingdom" became a slogan in 1922. The magazine *Awake!* appeared in 1946 at the international convention in Cleveland, attended by 80,000.

No man is regarded as the leader. Headquarters: Brooklyn, N.Y. Witnesses are grouped in local "companies" and meet in "Kingdom Halls." Each active witness-member is a minister ordained to preach and conduct visitations (although continuing secular employment). N. H. Knorr succeeded Rutherford on the latter's death. Special Bible training center is now established in South Lansing, N.Y.

Salvation is held to be "unto all them that obey Him." The doctrine of the Trinity is discarded as unscriptural. The church consists of "body-members of Christ" consecrated. The Scriptures mention a limit of the number of this spiritual heavenly church body to be 144,000 (Rev. 14:1, 3; 20:4, 6)—the invisible non-earthly kingdom under Christ. Armageddon is the battle fought by the invisible hosts of heaven. Satan will be destroyed. Armageddon survivors will multiply and populate the earth. During Christ's 1,000 years of reign multitudes will be raised to life by a resurrection from the dead. The dead do not exist; they await resurrection. Punishment of the wilfully wicked is eternal death or non-existence. Hell (in the Bible) is the grave. *See* Millennial Dawn.

Jewel, John: (1522–1571) Anglican bishop of Salisbury known for his *Apologia* (1562) which was widely received by the Church of England,* a work sanctioned by Queen Elizabeth. He maintained the Catholic character of the English Church, holding that the difference between it and the Roman Church was that the latter was mediaeval (in many doctrines and practices) while the former was truly primitive.

John, the Baptist: *see* baptism.

John of Damascus: *see* foreknowledge.

John of Leyden: *see* Anabaptists, the.

Johnson, R. A. R.: *see* House of God, the Holy Church of the Living God, etc.

Johnson, W. H.: *see* House of the Lord.

Jones, C. P.: *see* Church of Christ (Holiness) U.S.A.

Jones, Rufus M.: (1863–1950) A professor of philosophy in Haverford College and a leading exponent of a mild mysticism. The liberal Friends found in him their philosophical apologist. His publications were numerous, *e.g., Autobiography of George Fox* (1903); *Quakerism, A Religion of Life* (1908); *Studies in Mystical Religion* (1909); *Spiritual Reformers in the Sixteenth and Seventeenth Centuries* (1914); *The Inner Life* (1916); *Fundamental Ends of Life* (1924); *The Church's Debt to Heretics* (1925); *Pathways to the Reality of God* (1931); etc.

Judae, Leo: (1482–1542) Colleague of Zwingli's in Zurich he is known for his work of translations of Scripture (particularly a Latin version of the Old Testament), of devotional books, and for his participation in negotiations among Protestants. *See* Helvetic Confession.

Juren, H.: *see* Unity (Evangelical) of Bohemian and Moravian Brethren in North America.

justification by faith: A cardinal doctrine of the Lutheran Reformation. Based scripturally on Romans, 3, 28 (and Pauline expressions) the doctrine emphasizes that faith *alone* justifies, *i.e., a new condition* is brought about when faith is appropriated by which the Christian believer receives remission of his sins and is acknowledged by God as righteous and is elevated into a new person or renewed inwardly by the Spirit of God. Christian righteousness is first and last a forgiveness of sins, the work solely of God in Christ. Man remains a sinner even though justified. He is accounted as righteous through God's compassion in Christ. It is an act of gracious imputation. Justification means to "make righteous." Faith is stressed as trust (not mere belief). This was Luther's view. Luther's doctrine broke with sacerdotal religion (sacramental limitations, priestly assistance, etc.) and moralisms (merits or works). *See* penance; repentance.

An early controversy over the doctrine was precipitated by Osiander.* Calvin's * doctrine of justification, like Luther's links

sanctification (becoming holy) with justification with faith, however, stressed as a passive apprehension linked to God's own choosing those to whom the justification will bring salvation. Predestination * for Calvin is not in itself justification; the latter becomes a reality only in those who have the saving faith as determined by Divine election. *See* Trent, Council of.

K

Kant, Immanuel and Kantianism: (1724–1804) He was born in Königsberg, Germany and remained there throughout his life. He was methodical in living, pious and calculated in conduct. He taught logic and metaphysics at the university in Königsberg. In his famous *Critique of Pure Reason* (1781, 1787) he concluded after meticulous analysis that the noumenal or real world is unknowable since the only world of human knowledge is that mixed with the categories of the mind as it works upon sense-data: thus a phenomenal or appearance world. God, freedom and self are the three great regulative (not constitutive) categories of the *Vernunft,* the deeper understanding. But these are beyond sensibility and the categories of understanding (*Verstand*) and anything descriptive of them runs into the antinomies or paradoxes of reason since descriptive categories apply only to the percept-concept world.

But in his *Critique of Practical Reason* (1788) he affirmed on the basis of moral consciousness (categorical imperative) which is autonomous the three necessary postulates: freedom, immortality, and God, God being a necessary postulate to bring about ultimate significance to virtue and its proper reward (happiness).

Kant's influence in modern philosophical thought was enormous. Out of his philosophy came schools of thought: idealism of several kinds, pragmatism (later), phenomenalism, etc. Among Protestant theologians his influence was felt both positively and negatively: those who interpreted Christian thought according to the pattern of metaphysical idealism, those who looked to Kant's emphasis upon the moral nature of man as basis for theology; and, negatively, those who because of Kant's negative conclusions in his *Critique of Pure Reason* affirmed the debacle of human reason as the need for revelation and faith in theology. *See* Man-

sel, H. On his critcisms of the arguments for God, *see* cosmological argument for; ontological argument for; teleological argument for. Also *see* moral argument for (his own).

Keble, John: (1789–1866) In a notable sermon, 1833, on "National Apostasy" (dealing with the question of the church and state) Keble, a high church party * clergyman and Oxford man —alarmed by the passage of the Reform Bill of 1832 and the threat that the English Church would fall too much under unfriendly and political control—sounded the warning which is taken as the initial call for a true appreciation of the genius of the church. This marks the beginning of the Oxford Movement.* Colleagues at Oriel College were Richard Hurrell Froude,* John Henry Newman,* Edward B. Pusey * and Renn D. Hampden *—sharers in the revival. The principles for which he and his associates stood were formulated by Keble the same year: salvation through the sacraments properly administered by those in apostolic succession.* He was earlier author of a famous series of religious poems *The Christian Year. See* Anglo-Catholicism; Church of England.

Ken, Thomas: (d. 1711) The most famous of the non-jurors,* saintly and fearless, bishop of Bath and Wells who was deprived of his office in 1691 Ken is noted for his devotional poetry and for his high Anglicanism. He left a will in which he declared his faith "in the holy Catholic and Apostolic faith professed by the whole Church before the disunion of East and West, more particularly in the communion of the Church of England,* as it stands, distinguished from all Papal and Puritan innovations." His morning hymn is famous: "Awake my soul, and with the sun." *See* Anglo-Catholicism.

kenosis: The word means: emptying and is found in Phil. 2:7. The term arises in connection with the problem of the human and divine natures of Jesus Christ. How far human? How much divine? Kenosis points to a theory of the self-limitation (emptying) of divine modes which the Christ-man placed (or renounced) upon himself. *See* Thomasius, Gottfried.

Kentucky revival: *see* Great Revival, the.

keys, power of: One of the points of dispute which Luther had with the Roman church revolved around the question: Is the

power to pronounce absolution,* the announcement of the forgiveness of sin, a special prerogative of the holy order of the priest or is the priest only the mediating factor in this absolution the authority of which rests with the church according to Christ's promise? Is it sacramental? How much does such absolution depend upon the office, the character of the priest, the faith of the penitent? Luther's answer stressed that such power of the keys rested altogether on Christ's promise of forgiveness, not upon the office of the priest, nor his character nor even upon any merited faith of the penitent.

Any Christian has this power which may be conferred by Christ's promise although proper authorities are to be respected. The Roman church regarded this power as bound up with the ecclesiastical authority of holy orders on the authority of Christ's conferring such authority to Peter and to his successors and on other members of the hierarchy in their degree. It thus became bound up with the sacramental grace of absolution. The Scriptural authority is taken from: Matt. 16:19: "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." *See* Laestadius, Lars Levi and Laestadians; penance.

Kierkegaard, Sören: (1813–1855) Danish thinker who has only in this generation come to a place of momentous influence. His physical deformity, his melancholy, his weird love-affair are considerations which play into his theology of despair. His analysis of human nature has been hailed by his admirers as most penetrating. A vast literature has grown up about him. His own works (under pseudonyms of authorship) are many, *e.g., Philosophical Fragments, The Present Age, Fear and Trembling, Stages on Life's Way, The Sickness Unto Death, Concluding Unscientific Postscript,* etc., (now in English translations). *See* existentialism.

Kilham, Alexander: *see* Methodism.

Killingsworth, Frank Russell: *see* Kodesh Church of Immanuel.

King, Henry Churchill: (1858–1934) Professor of philosophy at Oberlin (1891–1897), of theology (1897–1925) and president (1902–1927). He published widely popular volumes, such as:

Reconstruction of Theology (1901), *The Seeming Unreality of the Spiritual Life* (1908) and *The Ethics of Jesus* (1910). *See* New theology, the.

King James Version: *see* Church of England.

kingdom of God and the church: *see* church, the Christian.

Kingsley, Charles: *see* broad church party; Newman, John Henry.

kiss, holy: A practice based on Rom. 16:16 practiced by certain Mennonites on occasions, the "brethren" greeting one another and the "sisters" likewise among themselves.

Knorr, N. H.: *see* Jehovah's Witnesses.

Knox, John: (1513 or 1515–1572) Great reformer of Scotland, Knox's conversion from Roman Catholicism is not known, although he pointed to the reading of John 17 as the occasion. Early associated with George Wishart,* the evangelist, his type of Protestantism began with that of Zwinglianism. Knox's Calvinistic ideas were not due to Calvin although he was associated with and a great admirer of the latter. A prisoner of the French, an evangelistic preacher of great power in England, in Geneva and Scotland, a Puritan in religion and morals, political revolutionary who spoke boldly against regents and political absolutisms, contributing to the co-operation of England and Scotland, organizer of church polity and author of a *History of the Reformation Within the Realm of Scotland* (to 1566), treatises on confession of faith, discipline, church order and tracts for the times—Knox was a commanding figure in early Reformation history. *See* Presbyterianism; Scots Confession, the.

Kodesh Church of Immanuel: Founded in Philadelphia, Pa., in 1929 by Frank Russell Killingsworth who left the African Methodist Episcopal Church in the belief that a Christian church is a body of really consecrated and "saved people." The Christian Tabernacle Union (Pittsburgh) joined in 1934. The Church emphasizes sanctification as a special act of divine grace, "Bible holiness"; thus forbidding liquor, tobacco, desecration of the Lord's Day, association with secret orders, dancing, etc.

Korteniemi, Salomon: *see* Finnish Apostolic Lutheran Church of America.

Kraussert, Michael: *see* Amana Church Society.

Krauth, Charles Porterfield: (1823–1883) Champion of the conservative Lutheran revolt against his old teacher, S. S. Schmucker * and against liberal "American Lutheranism," * Krauth led the Lutherans of the eastern states (as did C. F. W. Walther * of the conservative Missouri Lutherans) into a strong consciousness of the historic Lutheran symbols as the normative basis for a true Lutheranism. He was professor of theology in the conservative Lutheran Seminary, Mt. Airy, Philadelphia which had been established to compete with the older liberal Lutheran Seminary at Gettysburg. His *The Conservative Reformation and its Theology* (1871) was long considered by a large section of Lutherans in this country as the standard work on confessional Lutheran theology. Krauth became a leading figure of the General Council (organized in 1867) which competed with the General Synod (*see* S. S. Schmucker). He was associated with the University of Pennsylvania as professor, vice-provost and trustee. His influence in matters of doctrine, polity and liturgy reached down to the ultimate victory of the conservative forces of the Lutheran Church of America of the heritage of H. M. Muhlenberg.* *See* Lutheranism in America.

Krimmer Mennonite Brueder-Gemeinde: The term "Krimmer" is the German word for "Crimean." Founder of this church is Jacob Wiebe (1836–1921). This group withdrew from the Mennonite Kleine Gemeinde * and after organization in 1869 migrated to Marion County, Kansas in 1874. They resemble the Mennonite Brethren Church of North America * except that their immersion practice is forward, the candidates kneeling in the water. They help to support Tabor College, Hillsboro, Kansas. They have especially developed missionary work among the negroes. For background, *see* Mennonite Churches (in general).

Kun, Francis: *see* Bohemian and Moravian Brethren Churches; Unity (Evangelical) of Bohemian and Moravian Brethren in North America.

Kurtz, Benjamin: (1795–1865) Editor of the *Lutheran Observer* from 1833 to 1861 wherein was fearlessly championed the cause of a liberal "American Lutheranism." * A life-long friend

of S. S. Schmucker * and a leader in the early days of the General Synod of the Lutheran Church. *See* New Measures.

Kuyper, Abraham: (1837–1920) Leader of orthodox Calvinists in Holland, professor of systematic theology in the Free University in Amsterdam. His influence was felt among the Reformed groups in Germany and the U.S.A.

L

Laestadius, Lars Levi and Laestadians: *see* Finnish Apostolic Lutheran Church of America.

laity: The people in the church as distinguished from the clergy—a term going back to the second century.

Lambeth Articles: A controversy during the close of Queen Elizabeth's reign involving a reaction from the prevailing Calvinism. Peter Baro (1534–1599) of Cambridge assailed the Articles having taken a position more favorable to the Arminian * position. The Articles (1595) were not the result of a church assembly nor were they so recognized; but they served as a test for persons holding views not fully Calvinistic. There were nine propositions, affirming double predestination, the absolute sovereign will of God predetermining salvation to the number of elect, perseverance of the elect, etc. John Whitgift * issued the Articles on his own authority (for reasons of expediency) for which the Queen took offence; they were allowed to drop. They were drawn up by the Calvinist, William Whitaker (1580–1596) of Cambridge and mark an extreme height of Calvinism in England.

Lambeth Conference of Bishops of the Anglican Communion: *see* Ecumenical Agencies.

Lambeth Conferences: Since 1867, informal conferences of Anglican bishops have been held (about every ten years) to discuss matters of practice, policy and theology. Lambeth (London), the usual place of meeting, is the archbishop's palace. The call is issued by the archbishop of Canterbury, head of the Church of England,* to all its bishops. Expressions from these conferences constitute the current voice of the Church of England on questions of the day and are held in respectful regard even though without legislative power.

Landmarkers: *see* American Baptist Association.

Large Catechism: *see* Book of Concord; Westminster Confession and Catechisms.

Last Supper: *see* Lord's Supper.

Lateran Council, Fourth: *see* transubstantiation.

Latitudinarians: The term specifically was employed chiefly (but not altogether) to a school of mid-seventeenth century Cambridge university divines by their opponents signifying Anglicans who were "men of latitude." This party, wearied by the fierce current disputes in religion, aimed at a comprehensive view of reconciling opposing groups or, at least, diminishing the vehemence of the controversies. Members of the Church of England * (low church party *) they were fraternal with those who favored other forms of church government. The issue between Calvinism * and Arminianism * they regarded as unessential to salvation, although they themselves were accused of being Arminian. Both conservative Puritans and the high church party * opposed them, calling them Socinians, Deists and atheists. The party was the forerunner of the broad church party.*

The following are among those who have been considered as, in one way or another, of this school: John Hales (1584–1656), a scholar of vast learning; William Chillingworth (1602–1644), Greek scholar, whose maxim was "The Bible, the Bible only, is the religion of Protestants"; Benjamin Whichcote (1609–1683), first among the Latitudinarians and defender of the liberty of conscience; John Smith (1618–1652), speculative thinker and noted preacher; Ralph Cudworth (1617–1688), known as an ethical philosopher of the intuitionist school and author of the famous *Intellectual System of the Universe* (1678); Henry More (1614–1687), Platonist and author of a work on ethics; and archbishop John Tillotson (1630–1694), "best preacher of his age." *See* Cambridge Platonists.

Latter Day Saints: *see* Church of Christ (Temple Lot); Church of Jesus Christ of Latter Day Saints; Church of Jesus Christ (Bickertonites); Church of Jesus Christ (Cutlerites); Church of Jesus Christ (Strangites); Reorganized Church of Latter Day Saints.

Latter House of the Lord, Apostolic Faith: Located in Georgia, founded by bishop L. W. Williams in 1936 this church

emphasizes baptism by immersion "and the Holy Ghost and Fire." Water is used in the Lord's Supper.

Laud, William: (1573–1645) Archbishop of Canterbury (appointed in 1633 by his friend and supporter, Charles I) he is regarded as one of the founders of the Anglo-Catholic * group. He opposed Calvinism and Puritanism, enforcing conformity with a strong hand. Puritan groups (*see* Congregationalism) emigrated to Massachusetts to escape his extreme passion to enforce high church views which were interpreted as Roman Catholic. The Roman Church, indeed, he held to be a true church as a branch of the universal Catholic Church; but the Church of England was the purest. Laud was a lover of ceremonies. Vindictively, the Presbyterians who came to power had him imprisoned and later beheaded. *See* Church of England.

Law, William: (1686–1761) Anglican minister, promoter of a religious awakening, influencing John Wesley,* he defended theism and miracles (against Deists), arguing against reason as a way to religious truth and for human disability and corruption. A later non-juror * he suffered the loss of official preferment in the Church of England * and took up a life of simple devotion. In his forties he became acquainted with the writings of the German mystic Jacob Boehme * and became increasingly what he has been called "the English Mystic." Among his works: *A Treatise of Christian Perfection* (1726); *A Serious Call to a Devout and Holy Life* (1728); *The Case of Reason* (1732).

laying on of hands, upon the head: In Protestant liturgical practice this custom expresses itself in a variety of ways: 1) as a symbol of apostolic succession * in the ordination or the setting apart of the candidate to the office of the ministry by which ordained clergy pass their official orders and blessing *in continuity* upon candidates; 2) as a symbol of special consecration in baptism and confirmation; 3) as a symbol of benediction or absolution in a private ceremony; in a benediction upon reception of members; in ordinance of healing.*

Lee, Mother Ann: *see* United Society of Believers (Shakers).

Leipzig Disputation: (1519) A debate between the Roman Catholic theologian, Johann Eck * and Luther * (and others)

on the nature of papal authority, the infallibility of ecumenical councils, indulgences, purgatory and other questions. Accused of being another Hus * (condemned by the Catholic Church and burned at the stake a hundred years before) Luther was willing during the course of debate to affirm that not all of Hus's doctrines were un-Christian. Luther was also willing to declare against the infallibility of church councils. Both Eck and Luther claimed victory in the hot debate. The Disputation marks Luther's clean break with important ancient ecclesiastical claims and the real beginning of the schism between the revolutionary Protestant cause and Roman authoritarianism.

Leipzig Interim: A document drawn up, 1548, by the Wittenberg Philippists * for the ordering of religious affairs under the domain of Maurice of Saxony, following the compromise views of Melanchthon in the Protestant disputes with Roman Catholics and bitterly opposed by Gnesio-Lutherans * and also by the Reformed leaders. Although affirming justification by faith alone it treated Roman church ceremonies as indifferent to fundamental issues and as matters of expediency minimized doctrinal differences. Even the seven sacraments were acknowledged although in a non-Catholic sense. *See* adiaphorist controversy; majoristic controversy.

Lewis, Janet Stine: *see* Church of Revelation, The.

Liberal Catholic Church: Organized in England in 1916. Their bishops derive their orders through the Old Catholic Church of Holland. This church combines liberal thought with the ancient forms of sacramental type of worship. Headquarters: Los Angeles, Calif.

liberalism, Protestant: Liberalism is not so much a school of thought as it is a spirit. A Protestant liberal is one who demands in his theological thinking a freedom to discuss, formulate and evaluate ideas according to the light of his best understanding independent of the historic norms of faith as set up by creeds, councils and confessions. He may agree with many of the views of conservatives—but for different reasons and in a different vocabulary; he may, however, differ widely from the conservatives, particularly in a different emphasis of doctrines and practices. He trusts reason as the only tool by which to measure truth,

although he may weigh tradition and authority with the respect to which they are due. Man's reason is the glory of creation, not a curse.

Liberalism was prominent in Christian theology in the 19th and early 20th centuries including the major original thinkers in Protestantism. In spite of the trend of neo-orthodoxy * there are many liberal Protestant theologians whose voices are raised to warn against unreasonable faith, against dogmatism, against sheer institutionalism, against authoritarians and traditionalism.

Liberal thinkers range from left wing to right wing. Christianity is held to be a religion of nurture and growth in maturity of ideas and practices rather than a sacred commitment to views held by past generations of ecclesiastical theologians or to one stream of historical continuity (as, *e.g.*, the stream of Reformation theology). *See* conservatism, Protestant; modernism.

Life and Advent Union: Organized in 1863 in Massachusetts by John T. Walsh and others. In doctrine these churches conform to the Adventists excepting that they hold that only the righteous dead will be raised and that eternal life is to be bestowed solely at the Second Coming,* that the millennium had its fulfillment in the past, that God's people will find on this purified earth their dwelling place, that there are omens of the near approach of Christ in conditions of unrest and observe the first day of the week as Sabbath. The polity is congregational. *See* Advent movement.

limited atonement: *see* atonement.

Lindberg, Conrad Emil: (1852–1930) A student of the history of dogma, a systematic mind, he was professor (since 1890) of theology at Augustana Theological Seminary, author of a system of theology *Dogmatik* (1898, Eng. tr. *Dogmatics,* 1922) which set the standard of conservative theological thinking for Lutheran ministers of the Augustana Synod * for more than three decades. His *Apologetics* (1917) served also as a normative treatment of a "System of Christian Evidence." Born in Sweden, he came to America in 1871.

Lindsey, Theophilus: *see* Unitarians.

literary criticism: *see* Biblical criticism.

liturgics: That branch of theological studies which concerns the theory and practice of public worship, the rites, ceremonies, sacramental practices of a particular historic church.

Livingston, John Henry: *see* Reformed Church in America.

Loci Communes: A publication (1521) by Melanchthon * which marked the beginning of the systematic presentation of Lutheran theology. The term means "Common Topics" and proved to be a popular title adopted by others (both Reformed and Lutherans) who published later. The first edition of this work presents the views of Luther on salvation, the Scriptures and even an expression of protest against the injection of speculation into the Christian religion. In subsequent editions his departure from Luther is unmistakably clear, particularly in his advocacy of synergism,* *i.e.,* the participation of the human will, however minor, in salvation, thus upholding human freedom; again, he differed with Luther's conception of the Lord's Supper, believing in a real spiritual presence of the Lord in the Supper but not in bodily ubiquity.*

The work is a simple expository form of teaching.

Löhe, Wilhelm: (1808–1872) Conservative German Lutheran minister of Neuendettelsau, Bavaria, who encouraged and trained ministers for service in mid-west America, who later was instrumental in establishing a Lutheran theological seminary at Fort Wayne, Indiana. He disputed and broke with the Missouri Lutherans * in which body his students served, with the subsequent development of the Iowa synod of Lutherans (1854). His pupils established the (Lutheran) Wartburg Seminary in Dubuque, Iowa. His personality was strong, his interests included philanthropic work and his theology encompassed matters of liturgy.

Lollards, the: *see* Wycliffe, John.

Lombard, Peter: *see* penance.

Lord's Supper: Honored by most Protestant churches among the two sacraments of the church. (*See* sacraments.) The term eucharist * was early used (by Ignatius) for this sacrament. Early names were "breaking of bread" (Acts 20:7); "the Lord's Supper" (I Cor. 11:20); and "communion" (predicate in I Cor. 10:16). It was distinguished in the early church from the agape.*

Whether the Lord's Supper was or was not a Passover meal is a question not yet settled by competent scholars. Originally the breaking of bread and the drinking from the cup were separated by a whole meal. It was a farewell meal, probably a pledge to a continuing though unseen presence and an occasion to become a memorial. The church came to concentrate on the elements, separating them from the rite of a meal. This had led to numerous interpretations and even divisions (particularly among Protestants). The Catholic idea of a sacrificial mass has been contrasted with Protestant ideas ranging from a non-sacrificial memorial and a pledge of Christian fellowship to sacramental presence in which special grace is offered. *See* Calvinism; consubstantiation; Honius, Cornelius; impanation; Lutheran doctrine of the "real presence" in the Lord's Supper; Marburg Conference; Tetrapolitan Confession; transubstantiation; ubiquity; Wittenberg Concord; Zurich Consensus. *Also see* under various churches.

love: *see* agape.

love-feast: *see* agape.

low church party: This was not so much a party in the Church of England * as it was an unorganized movement. In contrast to the high church party * this group favored simplicity in ritual and the Evangelical movement.* Earlier there were those Anglican churchmen (in the minority) who were sympathetic with the Wesleyan * movement and still loyal to the established church and who were more fraternal with the Nonconformists.* In the nineteenth century the low church party helped to ease the earlier coolness which the traditionalists had shown to the independent religious movements called the Evangelicals. A leading representative in the later period was John Charles Ryle (1816–1900), bishop of Liverpool, author and preacher. *See* Latitudinarians.

lower criticism: *see* Biblical criticism.

Lundensian theology: A school of theology which emanated from the university at Lund in Sweden of which Anders Nygren has become the leader. A distinction is made between *eros* and *agape,* the latter being the divine and spontaneous love, excelling all human love (*eros*). Christianity, thus, is made out to be a

religion wholly other than any ethics is able to grasp or emulate and thus a supernatural and revelatory religion (with other consequences for Protestant theology).

Luther, Martin: (1483–1546) Born at Eisleben, Germany, of middle class parents, Luther received the best formal education available about which he was later proud. Exposed to humanism and to Aristotelian philosophy against which his mind rebelled, his whole life revolved around an intense religious passion for the assurance of salvation. As Augustinian monk he gave himself devotedly to the severe rules of his monastery with increasing restlessness and disillusionment. The reading of St. Paul brought home to him the conviction that Pauline Christianity was of the essence and to it his own troubled nature responded. The doctrine of justification * by faith became the key to the interpretation of revealed religion and to his own peace. Loyal to his traditional church he set out to reform it hardly realizing at first the cleavage that had been wrought by his own experiences. Conscience, reason, Scripture (plus a conscious national loyalty) became the criteria of his religious judgments and put him under the excommunication of ecclesiastical privileges. His own followers and circumstances pressed home the necessity of rallying the cause into a new organization.

His personality seethed in cross-currents and conflicts. He was given to rash statements and invectives; his spirit knew no compromise. His literary output was enormous and widely circulated thanks to the new ally of the printing press. He left no *system* of theology. The reformation he led had already been ripened by a host of factors, political, religious and social. His reforms touched not only the abuses within the mother church but in religious education, marriage and the home, church government, humanitarian projects, Biblical criticism and Biblical translations into the vernacular—but always the individual came first. The Reformation itself got out of religious bounds and became inextricably involved in politics; uncharitable bickerings over orthodoxy among fellow reformers caused rifts which centuries have been unable fully to heal. *See* Hus, John; Leipzig Disputation; Lutheranism; Melanchthon, Philip; Ninety-Five Theses; penance; Protestant Reformation, the; Table Talk of Luther.

Luther League: Organized in 1895 to promote devotion to Christian principles and living and activity in the Lutheran church on the part of its young people.

Lutheran conception of the church: *see* church, the Christian.

Lutheran Council, National: *see* National Lutheran Council.

Lutheran doctrine of the "real presence" in the Lord's Supper: Luther's doctrine has no adequate term to describe it (hence, mistakenly called by a number of terms). Simply, it holds that the bread and wine upon consecration remain bread and wine and that these physical elements become vehicles (*in, with* and *under*) by which the true glorified body and blood of Christ are imparted to the communicant. The union between the glorified body of Christ with the elements is not a mixture of substances into one (consubstantiation *) nor a locally contained bodily presence (impanation *) nor a miraculous transformation of the elements (transubstantiation *) but a sacramental union not a mere corporeal presence. Nor is it a mere "spiritual" nor a symbolic presence.

In the Formula of Concord * the view is reaffirmed that between the substance of the bread and that of Christ's body there is a sacramental union. This union is understood by the doctrine of ubiquity * (by which Christ can be present wherever He desires to be) and by the doctrine of communicatio idiomatum * (the properties of the Divine nature of Christ can be communicated to his glorified human nature). The *benefits* of the real presence depend upon the communicant's subjective state; although the communicant is the recipient of grace. Sacramental presence implies a mystery. The grounds for the doctrine are the taking of the words of institution "This is my body," "This is my blood" at face-value. *See* Schwabach Articles.

Lutheran (Evangelical) Church of America (Eielsen Synod): *see* Eielsen Synod, etc.

Lutheran (Evangelical) Joint Synod of Wisconsin and Other States: This body was first organized in Wisconsin in 1850. It takes a clear-cut stand for a strictly confessional Lutheranism. It is a grouping together (1892) of three synods: Wisconsin, Minnesota and Michigan. It maintains several educational institu-

tions (at Thiensville, Wis.; New Ulm, Minn; Watertown, Wis; Saginaw, Mich., etc.). Member of the Synodical Conference.*

Lutheran (Evangelical) Synod of Missouri, Ohio and Other States: *see* Missouri Lutherans.

Lutheran (Evangelical) Synodical Conference of North America: Organized in 1872 by synods holding stricter doctrines and closely committed to the historic Lutheran confessions. The following bodies comprise its membership: The Lutheran Church —Missouri Synod; the Ev. Lutheran Joint Synod of Wisconsin and Other States; the Slovak Ev. Lutheran Synod of America; the Norwegian Synod of the American Ev. Lutheran Church; the Negro Mission.

Lutheran Free Church (Norwegian): Organized in 1897 in a dispute with the United Norwegian Lutheran Church * over the control of Augsburg Seminary (1869) in Minneapolis ("Friends of Augsburg"). The church is strictly congregational in polity. It recognizes as Lutheran Confessions: The Unaltered Augsburg Confession and Luther's Small Catechism. It does not claim to be a synod, only a free association (annual conference). Its seminary and chief college: Augsburg in Minneapolis. *See* Church of the Lutheran Brethren of America.

Lutheranism: That pattern of theological thought and practice which developed out of the first of the Reformers of the Protestant Reformation.*

Following Martin Luther * its theology is consciously Christocentric; the Scriptures, as "the Word of God," are taken as the sole rule of faith and practice; the Augsburg Confession * as the common Protestant creed (with large areas of Lutheranism including other confessions as contained in the Book of Concord *). The principles of justification * by faith and the priesthood of all believers * are taken to be central to the Lutheran reformation. Emphasis is placed on divine grace (as against human efforts) in salvation, human depravity, the sacramental status of baptism and the Lord's Supper. The polity has varied according to political situations, from that which emphasizes the simplicity of the congregational unit to that of a hierarchy of ecclesiastical orders.

Earliest rifts in Lutheranism occurred between the Gnesio-Lutherans * and the Philippists and with the Crypto-Calvinists.* The Marburg Conference * caused a rift between Lutheranism and Zwinglianism even though the leaders admitted their almost unanimous agreement.

Lutheran Reformers allowed their churches to become subjects to the secular rulers who took over the privileges formerly held by bishops. From 1526 (after the peasants' revolt *) territorial Lutheran state churches multiplied. In the Lutheran churches of Germany supreme ecclesiastical power was lodged in the hands of civil magistrates who appointed ministers and superintendents. In the Lutheran churches of Scandinavia, Lutheran polity developed the episcopal hierarchy (without the papacy) in close connection with the state. (Luther himself did not develop a defined polity as did Calvin.*) One by one independent and sovereign cities, beyond electoral Saxony and provinces as far as Prussia were taken into the Protestant fold, Lutherans competing with other Reformers—during the life-time of both Luther and Melanchthon—the German territories becoming predominantly Lutheran. After 1580 with its confessional standards drawn (*see* Book of Concord) Lutheranism settled into an orthodox formalism, followed by the movement of pietism.* In 1817 in Prussia came the "Evangelical Union" under king Frederick William III (1797–1840), a plan to consolidate Lutheran and Reformed churches, by union under one government and worship without abolishing doctrinal distinctions. This plan issued in controversies, the party of opposition calling themselves "Old Lutherans" who insisted on "pure doctrine" as the only basis of any union.

The Church in Sweden separated from Rome in 1523 (before England had broken with Rome and before Calvinism had begun to make itself felt); under Olavus Petri (1493–1552), student at Wittenberg when Luther was making his initial protests, the Protestant Reformation asserted itself in the Swedish church; by 1593 it declared itself Lutheran in doctrine and confession.

Lutheranism entered Denmark after a struggle. Christian II, nephew of the elector of Saxony and brother-in-law of Charles V * favored the Reformation and in 1521 called for the aid of Carlstadt.* Christian lost his crown and took refuge in Saxony

and espoused Lutheranism. He abjured, however, for political expediency. Christian III introduced the Reformation in Denmark and secured Hans Tausen (d. 1561), a disciple of Luther, to become preacher at Copenhagen. By 1536 the Lutheran Reformation was there established. In Norway, Lutheranism triumphed in 1537 when it was established as the state religion.

For the account of the development of Lutheranism in America *see* Lutheranism in America.

Lutheranism in America: As early as 1637 Lutherans had come to colonial America from Sweden settling at Fort Christina (Wilmington) Delaware. Two of their church buildings are now historic shrines: Old Swedes' Church (1699) at Wilmington and Gloria Dei Church in Philadelphia (1677, 1700). Episcopal in polity, they became affiliated with the Episcopal Church. John Campanius (d. 1683) was an early Lutheran minister at Fort Christina.

Lutherans in Holland sent Lutheran colonists to the Hudson colony, earliest mention of them in 1643 suggesting their arrival before that time. Peter Stuyvesant refused to allow Lutherans in his domain at New Amsterdam to organize.

William Penn, a Quaker, promoted German immigration (visiting Germany in 1671 and 1677). A Frankfort company purchased land whereon Germantown was founded (1685); followed later by Palatinates settling in New York, Pennsylvania and the Carolinas. Salzburg Lutherans, persecuted and expelled from their home, the duchy of Salzburg, sought refuge in Ebenezer near Savannah, Georgia (1734). Johann Bolzius (b. 1703) took over their leadership (visited by John Wesley * and George Whitefield *).

Lutherans came to Pennsylvania in a new wave beginning 1720. They appealed to Europe for religious leadership, to London and Halle. Friederick M. Ziegenhagen (1694–1776), Lutheran minister in London, and Gotthelf Francke * at Halle responded with action only after the threat (1741) of the Moravian Zinzendorf's * activities among Pennsylvania Lutherans aroused concern. (The Halle theologians bitterly disliked Zinzendorf.) Henry Melchior Muhlenberg * was appointed and with him the

Lutheran Church in America in 1742 was launched as an organized American Protestant denomination.

Muhlenberg arrived in Philadelphia in 1742. With him Lutheranism took on the characteristics of German pietism characteristic of the school of Spener * and August Francke.* Denominational loyalty did not mean for him aloofness from others. Muhlenberg and his associates respected the Anglican church as "best friends" (his eldest son was ordained by both communions); so also were the evangelists Tennent * and Whitefield, their friends. The first synodical body was launched by him in 1748, now known as the Ministerium of Pennsylvania. New catechisms, independent of the traditional Luther's catechisms were published by succeeding leaders; inherited Lutheran doctrines were departed from. Scholastic Lutheran orthodoxy of the 16th and 17th centuries was not maintained. Agreements were emphasized and doctrinal differences with other groups disregarded.

The first united church of Lutheran groups in America was organized in 1820, called the General Synod. Outstanding leader and theologian was S. S. Schmucker,* teacher at Gettysburg of its ministers, a liberal and pietist. In 1855 a crisis was reached in the American Lutheran Church which Muhlenberg had founded. With the coming of new and larger immigrations of conservative Lutherans (high point about the middle of the 19th century) the liberal American group under its leader tried to stem the tide by setting up a pattern of Lutheran doctrinal unity based on a recension of the Augsburg Confession (*see* Definite Synodical Platform). The school of "American Lutheranism" * was defeated. A new organization, called the General Council emerged in 1867, Charles Porterfield Krauth * becoming (later) the outstanding conservative voice calling for a return to confessional Lutheranism.

Meanwhile, ultra-conservative Lutherans set up a new settlement in Missouri (arriving in 1839) whose leadership fell upon C. F. W. Walther * and forming the Synodical Conference or the so-called Missouri Lutheran * group, destined to continue the policy of separation from other Lutheran bodies. The conservative Swedish Lutherans began their separate existence in

1860 having at first fraternized with the members of the General Synod. This body of Swedish Lutherans became organized as the Augustana Synod, more recently known as the Augustana Lutheran Church.

From 1867 the two eastern bodies of Lutherans competed, the liberals of Gettysburg and the conservatives of Philadelphia (centers of theology). In 1918 there was effected a unity into the United Lutheran Church of America on the basis of commitment to the unaltered Augsburg Confession, cornerstone to any claim of Lutheranism and at the same time a recognition of the other symbolical books of the Book of Concord * as "in the harmony of one and the same pure Scriptural faith."

Other nationalistic groups have maintained their separate existences, *e.g.*, the Norwegian (organized as a synod, 1853), the Danish (organized as a synod, 1872), Icelandic (organized as a synod, 1885), and the Finnish (organized as the "Suomi" synod, 1890). Large mergers have occurred in recent years of the conservative elements, which, however, have not cancelled out the separate bodies which compose them.

The congregational form of polity has been characteristic of the Lutheran churches in America. Through the years, however, the synodical bodies have become more and more powerful with some parties advocating the revival in America of the episcopal European system.

Lutheranism in America: *see* American Lutheran Church; American Lutheran Conference; Augustana Ev. Lutheran Church; Church of the Lutheran Brethren of America; Danish Ev. Lutheran Church in America; Eielsen Synod, or the Ev. Lutheran Church of America; Finnish Apostolic Lutheran Church of America; Finnish Ev. Lutheran National Church of America; Icelandic Ev. Lutheran Synod in North America; Lutheran (Ev.) Joint Synod of Wisconsin and Other States; Lutheran (Ev.) Synodical Conference of North America; Lutheran Free Church (Norwegian); Missouri Lutherans; Norwegian Lutheran Church of America; Norwegian Lutheran Free Church; Norwegian Synod of the American Ev. Lutheran Church; Protestant Conference (Lutheran); Slovak Ev. Lutheran Synod of the United States;

Suomi Synod; United Danish Ev. Lutheran Church in America; United Lutheran Church in America.

Lutherans, Missouri: *see* Missouri Lutherans.

Lutherans and Reformed churches in union: *see* Plan of "Evangelical Union"; Schlatter, Michael.

Lyman, Eugene William: (b. 1872) Professor of philosophy of religion at Union Theological Seminary in New York. His general position tended toward an eclectic view, generous in sympathy to many currents of religious thought, evoking among many of his students a liberal view of Christian thinking. *The Meaning and Truth of Religion* (1933) contains a summary of his mature thought.

M

Machen, J. Gresham: (1881–1937) Leading figure in the militantly conservative group in recent Presbyterianism (north), suspended by the Presbyterian church and organizer of the Orthodox Presbyterian Church.* In the liberal-modernist controversy he defended traditional Presbyterianism (Calvinism), waging war within the faculty of Princeton Theological Seminary. Although called a fundamentalist, he repudiated the name. In 1929 along with others he withdrew from his teaching appointment and helped to found a new theological school: Westminister Seminary (Philadelphia). His field was the Greek N.T. but he published works on theology, notably *Christianity and Liberalism* (1923), *What is Faith?* (1925) and *The Virgin Birth of Christ* (1930).

Macintosh, Douglas Clyde: (1877–1948) Professor of theology in the Yale Divinity School and vigorous defender of liberal thought as consonant with essential Christianity. His philosophy was known as critical monistic realism which held that the world is a unity which does not cancel out particulars (after the analogy of one mind with many experiences) and that this world is both spirit and matter, the latter known through a direct awareness. In the religious area he held that God is apprehended by direct experience upon condition of right adjustment (religious meliorism or moral optimism). Theology, his basic interest, is to be fashioned empirically, *i.e.,* on experience with the help of a discriminating philosophy of values, in consonance with fundamental religion and values universal. Among his many volumes: *The Problem of Knowledge* (1915); *Theology as an Empirical Science* (1919); *The Reasonableness of Christianity* (1925); *The Pilgrimage of Faith in the World of Modern Thought* (1931); *The Problem of Religious Knowledge* (1940).

Mack, Alexander: *see* Church of the Brethren (Conservative Dunkers).

Major, Georg: *see* Majoristic controversy.

Majoristic controversy: So-called from the controversy over views of the Lutheran Georg Major * (1502–1574), co-author of the Leipzig Interim,* who in 1551 boldly maintained that good works are necessary to salvation (although modifying it later) and supported by Justus Menius. His opponents were Amsdorf * (who went to the opposite extreme of holding that good works are injurious to salvation) and Flacius * and other strenuous Lutherans. The result was the detraction in 1562 on the part of Major and a reaffirmation of the Lutheran view that good works are the inevitable fruit of faith and that only trust in them can be injurious to salvation. *See* Gnesio-Lutherans.

Makemie, Francis: *see* Presbyterianism.

Mansel, Henry Longueville: (1820–1871) Dean of St. Paul's, London (1868 on). Noted particularly for his adoption of the view of Kant that the mind cannot of its own rational categories reach the Ultimate. Therefore, it was Mansel's contention, man needs a revelation and a supernatural guarantee of the truths of the Christian religion which, however, are limited. In this position he was followed by many theologians, his influence being strong in this direction. *The Limits of Religious Thought Examined* (1858), *Metaphysics* (1860), *Philosophy of the Conditioned* (1866) are among his major works.

Marburg Articles: *see* Marburg Conference.

Marburg Conference: In 1529 Luther * and Zwingli * and their representative theologians conferred at Marburg to discuss questions relating to original sin, Divinity of Christ, baptism, the word of God, etc. General agreements were reached. The point of issue which could not be resolved was on the doctrine of the Lord's Supper, Luther maintaining that "This is my body" meant an actual bodily (though spiritual) presence, while Zwingli maintaining that the words meant to signify a presence, *i.e.*, that Christ is present in the Supper only by faith, not in essence. Zwingli argued that 1) eating of the body, taken seriously, was contrary to the Scriptural teaching that the flesh "profiteth nothing"; 2) eating of the body, taken seriously, violated the simple axiom

that a body could not be in two places at the same time; 3) at the time of the institution of the Lord's Supper, the blood of Christ had not been shed. Luther, however, insisted that the words must be taken as they are and not be explained other than what they say. He charged his opponents as being of "another spirit" and Zwingli wrote of Luther as one "impudent and contumacious." Thus a clean theological break between the Lutheran and Zwinglian wings of the Protestant Reformation came to a head—each leader going his separate way. The Zwinglian view came to emphasize the Lord's Supper as a memorial and a public profession of adherence to Christ.

Political considerations (besides temperamental) lay back of the conference. Philip of Hesse * had called the meeting to unify the Germans and Swiss Protestants for a protective military alliance. Reluctantly Luther had accepted, averse to compromising his loyalty to the empire. Zwingli, on the other hand, hoped for a conciliation (and made many) so that forces might be united to oppose the emperor and the pope.

The so-called "Marburg Articles" (15) were drawn up at the insistence of Philip, fourteen showing agreement among the parties. Amity in Christian love so far as conscience permitted was declared.

Luther, returning home, prepared the Schwabach Articles * and furthered the breach between the contending parties and preventing the desired union. *See* Oecolampadius, Johann.

Marcionism: *see* McGiffert, Arthur Cushman.

Maritain, Jacques: *see* existentialism.

marriage: In Protestant practice marriage is regarded as basically a civil affair, a permission of the state with a license being a legal requirement. The ceremony and fact of marriage, however, is regarded as a holy ordinance of God to be consecrated by an ordained minister as an official of the Christian church. In some circles marriage is held to be a sacrament (Catholic) or a "sacramental rite" (Anglo-Catholic). *See* sacraments; Trent, Council of.

Martineau, James: *see* Unitarians.

Mary, queen of Scots: *see* Church of England.

Mary (Tudor queen of England): *see* Church of England.

Mason, C. H.: *see* Church of God in Christ.

mass, sacrificial: *see* Lord's Supper; Trent, Council of.

Massachusetts Bay Colony: *see* Congregationalism; Puritans and Puritanism.

Mathews, Shailer: (1863–1941) Many years dean of the Divinity School, University of Chicago, preacher although never ordained. His influence lay in stressing the social applications of the Christian religion. Theology is to be understood only in terms of cultural forces which motivate ideas. His earlier book *The Spiritual Interpretation of History* (1916) enjoyed wide reading. Others were: *The Social Teachings of Jesus* (1897); *The Social Gospel* (1909); *The Faith of Modernism* (1924); *The Atonement and the Social Process* (1930); etc. *See* Chicago school of theology.

Maurice, John Frederick Denison: *see* broad church party.

Mayhew, Experience: *see* Unitarians.

McGee, John: *see* Great Revival, the.

McGee, William: *see* Great Revival, the.

McGiffert, Arthur Cushman: (1861–1933) Church historian and president of Union Theological Seminary in New York (1917–1926). Ordained a Presbyterian he became in 1899 a Congregationalist in consequence of the Briggs case. (*See* Briggs, Charles A.) His view of the origin of the Apostles' Creed was widely accepted: a document, essentially anti-Marcionite. (Marcion of the 2nd century denied the God of the O.T. as identified with the good God of Christ and Paul.) Among his notable books are: *The Rise of Modern Religious Ideas* (1915); *Protestant Thought Before Kant* (reprint, 1922); *The God of the Early Christians* (1924).

McGready, James: *see* Great Revival, the.

McGuire, George A.: *see* African Orthodox Church.

McPherson, Aimee Semple: *see* International Church of the Foursquare Gospel.

Meacham, James: *see* United Society of Believers (Shakers).

means: Moderate Calvinists * of New England held that God's sovereignty in man's regeneration was preserved in "appointed means," *i.e.*, means of grace (the reading of the Word of God,

prayer, etc.) through which the Spirit worked to incline the heart from sin to holiness. (Followers of Nathaniel W. Taylor * came to hold this view.) Consistent Calvinists * and followers of Bennet Tyler * held that man was passive until the Spirit changed the heart which then brought about a "holy volition" to turn from sin to God (conversion).

means of grace: *see* grace.

Melanchthon, Philip: (1497–1560) A close associate with Luther in the stirring days of the Protestant Reformation.* Scholar, cultured teacher (called the preceptor of Germany), an admirer of the humanist Erasmus,* as well as of Luther, irenic personality seeking to harmonize differences, Melanchthon served to check-mate some of the more extreme views of Luther, finally parting with the great Reformer on points of free will, the Lord's Supper and other matters of dispute in a developing Lutheran theology. He is the author of the Augsburg Confession,* of Loci Communes * and unwittingly the father of a theological movement, called by his name, *viz.*, the Philippists * who drew fires of criticism from those claiming to be original Lutherans. It was he who provided a system of doctrine for the Protestant church in its earliest days, setting in motion the idea of the true church as teaching pure doctrine. He died confessing his weariness over the wranglings of the contemporary theologians. *See* Leipzig Interim; synergism.

Menius, Justus: *see* majoristic controversy.

Menno Simons: (1492–1559) Mennonites have taken their name from this Dutch Anabaptist * leader. A peace loving, anti-fanatical person, he became a convert from the Roman Church in which he had been a priest. The Bible became for him the sole ground of faith and life. He opposed the fanaticism of the Münzer * followers; rejected the state church, infant baptism, oaths. *See* Obbenites; Mennonite Churches (in general).

Mennonite Brethren Church of North America: This group looks back to Russian Mennonite immigrants of 1874 who settled in the mid-west and Canada, who were pietists. They refrain from oaths and the bearing of arms. They baptize by immersion. Their headquarters: Hillsboro, Kansas. They are strongly missionary. For background, *see* Mennonite Churches (in general).

Mennonite Brethren Conference, Evangelical: This church has the same doctrinal position as the Mennonite Church.* Russian Mennonite immigrants constitute a part of this body. It was formerly known as the Defenseless Mennonite Brethren in Christ of North America, adopting the new name in 1937. Somewhat strict, particularly in the use of alcohol and tobacco and theatre-going. For background, *see* Mennonite Churches (in general).

Mennonite Brethren in Christ: This church looks back to 1853 to the evangelistic work of some Pennsylvania Mennonite ministers and the organization in 1858 of the "Evangelical Mennonites." It also looks back to Canadian Mennonite evangelists who formed in 1874 in Kitchener, Ontario, the "Reformed Mennonites." "New Mennonites" joined the Reformed into "United Mennonites" in 1875. The three bodies in Blair, Ontario, joined in 1879 to form eventually the "Evangelical United Mennonites." With the River Brethren the latter joined to form the Mennonite Brethren in Christ in 1883. New name: United Missionary Church. The Dordrecht Confession of Faith * is affirmed, exception being taken in favor of sanctification as a special work of grace arising from regeneration, an instantaneous act of the Holy Spirit. They practice divine healing and emphasize the Second Coming. They also practice immersion. The polity is similar to that of Methodism (annual conference appointments) except for the authority invested in a committee. For background, *see* Mennonite Churches (in general).

Mennonite Church: The largest of the many Mennonite groups or churches, more conservatively liberal in its interpretations of the Dordrecht Confession of Faith.* Its first American colony was established in 1683 at Germantown, Philadelphia. In a General Conference it cooperates with the Amish Mennonites (*see* Amish Mennonite movement). Its chief school is Goshen College, Goshen, Indiana (others: Hesston in Kansas and Eastern Mennonite in Harrisonburg, Va.). For background, *see* Mennonite Churches (in general).

Mennonite Churches (in general): On the whole, this group of churches (called by different names) represents a protest against the established churches, their forms, complicated liturgies and theologies, their rules, and seeks a return to simpler expres-

sions of organization, faith and worship—in short, a return to apostolic simplicity.

The Swiss Brethren, known also as "Täufer," were the early organized group known as Mennonites, organized in 1525 at Zurich. They called themselves "Brethren." Their creed: the Schleitheim Confession of Faith (1527). Conrad Grebel (*c.* 1498–1526), one of their leading figures, was a follower of Huldreich Zwingli * but withdrew in protest against the policy of the union of church and state. This group was known as Anabaptist,* not recognizing infant baptism as scriptural. In 1534 the first Anabaptist churches were organized in Holland under the leadership of Obbe Philips. It was he who baptized Menno Simons,* a Catholic priest convert. Menno Simons took over the leadership of the Obbenites.

In Holland these groups were called "Doopers" (Baptists). Henry VIII invited Flemish Mennonites to settle in England becoming pioneers in the English weaving industry and influencing the English Baptists. They came invited as potential workers, not because of their faith.

The name Mennonite dates from 1550 on—after Menno Simons. Decades of persecution followed. Center of the Mennonite settlements on continental Europe was in the Palatinate, south Germany. Pioneer American Mennonites settled in 1683 in Germantown, Philadelphia, followed in the next century by Swiss Mennonites settling in Pennsylvania (Lancaster and other counties). From here they spread west to Ohio, Indiana and Illinois.

Many divergent divisions of Mennonite groups have grown up particularly over detailed manners of living and forms of worship. In general, the Declaration of Faith affirmed by the Mennonite fathers in the Netherlands at Dort in 1632 (Dordrecht Confession of Faith) constitutes their creed, the more unique features being: emphasis upon Scripture rather than tradition; regeneration apart from baptism; baptism (by pouring), a public testimony of faith; the Lord's Supper (observed twice a year), an expression of common union with fellow members and with Christ; the washing of the saints' feet (*see* feet-washing), an ordinance instituted by Christ and to be perpetually observed

(usually after the celebration of the Lord's Supper); matrimony, an honorable union between those only who are of spiritual kinship; civil government to be honored but its demands to be made subject to the will and law of God as understood by a Christian; the forbiddance of the use of "carnal force" in resisting evil; the forbiddance of oaths; willful sinners to be excluded from the church for their own amendment; those who still remain obstinate and willfully keep themselves separated from the church are to be shunned socially (*see* shunning) so that they may not defile those of the church—always, however, admonished; the final separation at the judgment seat of God to damnation or bliss.

Most Mennonite churches are congregational in polity. The officers (considered as divinely appointed) are: bishop (or elder), minister and deacon. Ministers are generally self-supporting.

The following constitute the separate groups of Mennonites which are affiliate: Amish Mennonite movement; * Mennonite Church; * Hutterian Brethren, Mennonites; * Conservative Amish Mennonite Church; * Old Order Amish Mennonite Church; * Church of God in Christ (Mennonite); * Old Order Mennonite Church (Wisler); * Reformed Mennonite Church; * General Conference of the Mennonite Church of North America; * Mennonite Brethren Conference, Evangelical; * Mennonite Brethren in Christ; * Mennonite Brethren Church of North America; * Krimmer Mennonite Brueder-Gemeinde; * Mennonite Kleine Gemeinde; * Central Conference of Mennonites; * Conference of the Defenseless Mennonites of North America; * Stauffer Mennonite Church.* There are other "unaffiliated" Mennonite churches.

Mennonite Kleine Gemeinde: This small body stems from southern Russia. They are strong in conviction on non-resistance and church discipline. Their immigration to America occurred in the 1870s, some now in Manitoba, Canada and others in Kansas. For background, *see* Mennonite Churches (in general).

merits: *see* penance.

Methodism: On the origin of the Methodist movement, *see* articles on John Wesley, Charles Wesley and George Whitefield.

Highly restricted membership became the Wesleyan rule of the original "Methodist" societies in Bristol as early as 1738: serious religious commitment, open confession of the real state of the heart and trial membership. Lay preachers were permitted. For almost fifty years John Wesley conducted an itinerant ministry—calculated 225,000 miles, some 50,000 sermons—of evangelization under bitter opposition from Anglican clergy and mobs and with phenomenal response and demonstrations. New Birth was his trumpet call—regeneration. All to be effected *within* the Church of England. In 1744 a first Conference was held in London outlining doctrines, disciplines and liturgical practices, followed by others, notably that of 1770 which included in the organized missionary effort the new circuit of America. Viewing ordination by a bishop as sound practice, Wesley sought proper ordination for his missionaries. Failing in this, he persuaded himself to ordain them—from 1784 on. Thus Methodism, on this point, continued the practice of the Church of England in keeping the bishopric.

In 1784 Wesley drew up his testament, properly witnessed, called *The Deed of Declaration* in which he deeded whatever were his titles to all powers and properties of Methodism to a body of some hundred ministers, the Conference (he having found no single successor to name). This well-meant gesture caused discontent among loyal followers who did not figure in the legacy and uncertainty as to the future relation of Methodism with the Church of England. For fifty years after his death (1791) Methodists were torn by internal strife, rebellions against the legal heirs of the Conference. Laymen warned against the dictatorship of the one hundred and under William Thompson of Halifax set up a democratic procedure (1791). After considerable disputes, Alexander Kilham with Thompson and some 5,000 sympathizers, were separated and founded *The New Connection,* a democratic form of polity which came later to distinguish the organization of Methodism. Primitive Methodism * introduced camp meetings with "retreats" in England (1807 on). Under Hugh Bourne his group together with disciples of William Clowes developed a strong following. Again, there were the Bible Christians or Bryanites founded by William O'Bryan in 1815,

employing itinerant women preachers. Numerous other Methodist divisions occurred, *e.g.*, dissensions on the use of organs in worship, laying on or lifting of hands in ordination, influx of Quakers, ministers' titles, lay and clergy disputes, handling of finances—mostly all dealing with adiaphora rather than doctrine—the feuds widening the breach between them and the mother Church of England.

Subsequent polity of Methodism led to the recognition of laymen as co-equals with ministers in the affairs of church government. Missionary effort increased—particularly foreign, to the uttermost parts of the world, with supported preachers, chapels and monumental meeting halls. Today it is one of the major denominations of Protestantism.

Original Methodism was directed not to the good will of invested powers, nor to the promulgation of sound doctrines or traditional creeds but to a regenerated church, to common people, to spiritual living, to moral responsibility. Theology and philosophy were secondary, if not superfluous (for Wesley). Life rather than doctrine was the emphasis. "As to all opinions which do not strike at the root of Christianity" Wesley affirmed "we think and let think." With no hard and fast credal requirements Methodist theology developed in accordance with the times, in both liberal and fundamentalist directions. Theological issues which rocked other Protestant denominations never became seriously joined in Methodism since Christian living remained the major premise to judgments about Christianity. Orthodoxy was to be tested by living. Testimonial circles, bands, class groups, districts, societies and conferences form the original web of Methodist polity. Services were traditionally subjective in appeal with much hymn singing. Puritanical codes bordering on asceticism characterized the Methodist way of life expected of its disciples.

In America Methodism began as a movement, not a church. Philip Embury (1728–1773) in 1766 organized the first Methodist society. Francis Asbury (1745–1816) severed the connection with the Church of England and became superintendent and later bishop of the Methodist Episcopal Church (1784) as America became an independent nation. His bishopric was not an appointment but an election by Conference. Thomas Coke (1747–1814)

who was set apart as superintendent by Wesley joined Asbury and also became Methodist bishop in America.

Methodism was a religion highly suitable to the frontiers. Its spirit of expansiveness and informality led in the march of America's western expansion.

The polity * of American Methodism today is both traditional and democratic. Bishops supervise designated areas and give official appointments to ministers and parishes. On such matters they confer with those concerned. They are elected by the larger Conferences and meet together, forming their own Council. District superintendents act as mediating officers between ministers and bishops within specific areas. Governing bodies, in which laymen participate, are formed in expanding circles: quarterly, district, annual, jurisdictional conferences, with a General Conference.

Methodist Church, the: A unification in 1939 of three Methodist bodies: The Methodist Episcopal Church,* Methodist Episcopal Church, South,* and the Methodist Protestant Church.* 1784 is regarded as the date of the establishment of organized Methodism. *See* National Council of the Churches of Christ, etc.

Methodist conception of the church: *see* church, the Christian.

Methodist Ecumenical Council: *see* Ecumenical Agencies.

Methodist Episcopal Church: (*See* Methodism.) Theologically the church favors Arminianism * and its doctrines are set forth in the Articles of Religion * and the sermons and notes of John Wesley.* It emphasizes sanctification which is not sinless perfection but a conscious dedication. Manner of baptism is optional, sprinkling preferred. Special admonishment is given to members regarding temperance, amusements, marriage, etc. Appointments by the annual conferences are to charges (pastorates). The bishop appoints pastors in annual conferences. Women are eligible to preach. Ministers are of two orders: deacons and elders (the latter consecrate the elements of the Lord's Supper and are eligible to appointment to a pastorate, as district superintendents and bishops. District superintendents are presiding elders appointed by the bishops. The General Conference is the highest body of

the church. The church has a liturgy based on the English Book of Prayer with liberty in its use. *See* Methodist Church, the; polity.

Methodist Episcopal Church, South: This church was stirred by the slavery question and the issues of the Civil War (1860–1865). The so-called "Christmas Conference" of 1784 had ruled that all slave-holding members must emancipate the slaves. This rule stirred strife and led to modifications. In 1845 separation occurred in Kentucky of the slave holding states and the name chosen (above title). First conference was held in 1846. Court suits followed with divisions in the ranks. Reconstruction began, beginning in 1866. The church is Methodist in doctrine and polity. *See* Methodist Church, the; Southern Methodist Church.

Methodist Protestant Church: A church group founded in revolt against the ecclesiastical rule of ministers in the Methodist Church, first expressed in union societies and organized in 1830. Its doctrines are in agreement with Methodism. In polity, however, it has no bishops, presiding elders or life officers. Ministers and laymen are equal in power and number in representation. The church operates in many states, has supported colleges, a theological seminary at Westminister, Md. *See* Methodist Church, the.

Metropolitan Church Association: *see* Evangelistic Associations.

Metz, Christian: *see* Amana Church Society.

Michaelius, Jonas: *see* Reformed Church in America.

millenarianism: The doctrine of the reign of Christ (and his saints) on his bodily return to earth for a thousand years. The belief is based on the book of Revelation on a literalistic interpretation. *See* chiliasm; premillennialism; postmillennialism; Second Advent.

Millennial Dawn: A book by C. T. Russell first published in 1881 under the title *Food for Thinking Christians* and reissued in 1886 with the above title. Now included in a six volume series *Studies in the Scriptures*. It enjoyed wide circulation by the Jehovah's Witnesses.*

Miller, Lewis: *see* Vincent, John H.

Miller, William: *see* Advent movement.

minister, ministry: *see* clergy; holy orders; laying on of hands; ordination; pastor; polity.

Ministerium of Pennsylvania: *see* Muhlenberg, Henry Melchior.

Mission Covenant: *see* Swedish Mission Covenant.

Mission Covenant Church of America, Evangelical: This church grew out of the Swedish Mission Covenant * of Sweden and in America out of two American bodies: the Mission Synod and the Ansgarius Synod. On it the influence of Paul Peter Waldenström * was felt. Although theologically conservative and Lutheran in roots its creed rests upon none of the Protestant symbols but upon "the Bible." It has no formal liturgy and its preachers do not wear vestments. During the early years it was in conflict with Swedish American Lutherans in open controversy —these Lutherans being warned by fellow Lutherans of the heresy of Waldenström.

The Swedish Evangelical Mission Covenant of America was organized in 1885 in Chicago. The "Swedish" was dropped in the course of time and the title taken (as given at the above heading). Each church is autonomous. Missionary interests are emphasized. Annual conferences are held on which occasions ordination takes place. Its educational institutions: North Park in Chicago; Minnehaha Academy in Minneapolis. *See* Free Church of America, Evangelical; Mission Friends; Skogsbergh, E. August.

Mission Friends: Swedish free church group which followed in the wake of the revival under Rosenius; * many came to America in the 1860's; they carried an aversion for the state church of their homeland and preferred a freer expression of their faith in spontaneous meetings. Their ministers claimed an "inner call" to be more apostolic than a formal ordination and came into conflict on many points with the Swedish Lutherans who had founded an Augustana church. They fraternized with Methodists and Baptists. They sought to be a "pure" church of "believers" regenerated. They frowned upon dogmas, the theatre, dances and even instrumental music. They erected tabernacles and conducted gospel revivals. *See* free church movement in Sweden and America; Mission Covenant Church of America, Evangelical; Princell,

John Gustav; Swedish Mission Covenant; Waldenström; Paul, Peter.

Missionary Bands of the World: *see* Evangelistic Associations.

Missionary Church Association: *see* Evangelistic Associations.

missions: *see* evangelistics.

Missouri Lutherans: This formidable group dates back to a settlement of German Lutherans in and near St. Louis which came to America in 1839 from Saxony in five ships by way of the Gulf of Mexico up the Mississippi river. C. F. W. Walther * (*see* Stephan, Martin) became their leader, pledging themselves unequivocally to all the historic symbols or confessions of the Lutheran church. Their organization (which came to be called the Synodical Conference) was formed in 1847, including churches in Ohio and Michigan; their theological school, Concordia Seminary (St. Louis), became one of the largest Protestant seminaries in America; their own parochial school system gave them the strength of inner conformity to doctrines; their theology became uncompromising, isolating them even from fellow Lutherans and opposing all unionistic tendencies; in a predestination * controversy their leaders insisted upon the doctrine of man's election to salvation on the basis of the merits of Christ (not in view of faith in those merits which was synergism,* nor because God has willed some to be so elected as said the Calvinists); literalists in interpretation of the Bible as the word of God in its entirety and of the confessions (even to insisting upon the assertion of the pope as anti-Christ) and leaving few questions of theology open to further debate and revision; opposition to lodges and secret orders with both lay and clergy under strict ecclesiastical discipline. *See* Grabau, Johannes; Lutheran (Ev.) Synodical Conference of North America; Lutheranism in America.

moderate Calvinists: The party which opposed the "Consistent Calvinists" (Hopkinsianism *) which emerged in New England after the great revivals, defending a moderate and less harsh type of Calvinism. *See* means.

modernism: A term applied by those of the fundamentalist group to those Protestants who disagreed with their lists of doctrines claimed to constitute essential Christianity. (*See* funda-

mentalism.) The term was derogatory. Non-fundamentalists also used the term against those who were liberal toward earlier Protestant standards.

In general, the non-fundamentalist Protestants were moderately conservative, moderately or extremely liberal. In any case "modernism" was a term loosely applied to both non-fundamentalists and liberals. In the Roman Catholic sense it has a specific meaning as applying to views at variance with its dogmas (the "Pascendi," 1907, of pope Pius X). The fundamentalist-modernist controversy set a focus on issues so sharp that it reduced the fundamentalist to a position of minority in the big Protestant churches, settling nothing except to cause fundamentalists to withdraw to their own circumscribed spheres. Modernism is a term no longer of significant value. Issues now are rather on the side of conservatism *vs.* liberalism with degrees between.

monergism: *see* synergism.

Moody, Dwight Lyman: (1837–1899) Lay evangelist, born in Northfield, Massachusetts, beginning his career in Chicago, in a church Sunday school with the underprivileged and in Y.M.C.A. work (collecting funds for the first Y.M.C.A. building in America —Farwell Hall). Joined in 1871 by the evangelist singer and compiler of songs, Ira D. Sankey (1840–1908), the two launched a remarkable revivalist campaign emphasizing personal contacts—matching those of Whitefield * and John Wesley *—in England, Scotland, Ireland and the United States. The Moody Bible Institute of Chicago stands as a living monument to his name and to his evangelistic, simple, sincere and "old-fashioned" gospel type of preaching and evangelization. In 1879 he founded the Northfield Seminary for young women; in 1881 Mount Hermon School for boys. In 1880 he organized the first of the Northfield Summer Conferences for Christian workers which have continued almost uninterruptedly since that time. *See* Skogsbergh, E. August.

Moore, Thomas E.: *see* American Rescue Workers.

moral argument for God: In general, basing the belief in God upon the moral nature of man which compels moral assertions about the character of the world and destiny. Kant * held that man possesses *a priori* a moral consciousness which compels him to assert the three great affirmations: his freedom, his immortality

and the existence of a God who will ultimately bring about justice wedded to happiness.

moral influence theory of the atonement: *see* atonement; Universalism.

Moral Re-Armament: *see* Oxford Group.

Moravian Brethren: *see* Unity (Evangelical) of Bohemian and Moravian Brethren in North America.

Moravian Church in America: Under the leadership of August Gottlieb Spangenberg,* Moravians settled in Georgia in 1735 and in Pennsylvania in 1736. Zinzendorf * helped to establish the colony at Bethlehem, Pa., in 1741. Germans had settled in Pennsylvania in great numbers. David Nitschmann was ordained bishop—first of the Moravian succession—in 1735, founded and carried on the work in Bethlehem (he had been in the work in Georgia). Moravian communities in colonial times prospered further: in Nazareth, Lititz (Penn.) and in Salem (N.C.). The Moravian Church in America is the development from these beginnings. Its principles are typically Protestant holding, however, "in essentials unity, in nonessentials liberty, in all things charity." Its polity is a modified episcopal type, organized into synods, provincial and general. Three orders of the ministry are: bishops, presbyters and deacons—the first of which perform the rite of ordination. It has an established liturgy. The Moravian College and Theological Seminary was founded in Bethlehem in 1802. Southern Province headquarters: Winston-Salem, N.C. The official publications issue chiefly from Bethlehem, Pa. *See* National Council of the Churches of Christ, etc.

Moravians: There are two major periods of Protestant Moravians: before the Protestant Reformation and the later revival under Zinzendorf.* The earlier period looks back to John Hus * (d. 1415) and to the organization in 1457 of the Unity of Brethren (Unitas Fratrum). This latter group suffered under the severest persecution and was crushed and then revived by the influence of the ecumenical ideas of Amos Comenius * (d. 1670).

The Unity of Brethren was protestant before the Protestant movement, teaching the doctrine of the sole authority of the Scriptures, simplicity of worship, the evidence of true faith by

Christian living, and the use of the vernacular in their publications (hymns, translations, etc.).

The Zinzendorf revival of Moravian Protestantism developed along two lines: 1) The displaced immigrants who sought refuge in Saxony, Germany under Christian David. These refugees carried on their traditional ideas forming a community called by them Herrnhut on the estate of and permission by Zinzendorf. They aimed to keep aloof from the Protestant churches, organizing themselves under their own pattern. Their monastic type of life and missionary enthusiasm remained characteristics. 2) Zinzendorf had come to his religious convictions by way of the religious movement of pietism * and soon became interested in his Moravian tenants and began to take over their leadership. He attempted unsuccessfully to steer the movement within the established churches (particularly the state Lutheran church of Saxony). In 1727 this leadership was acknowledged and from that date is reckoned the rebirth of the Moravian Church.

Herrnhut became the center of a vigorous missionary movement rallying the forces of Moravian thought and practices, German pietism and the Protestants protesting against the rising cold orthodoxy of Protestant churches. Its influence upon the Methodist movement came by way of John Wesley.* *See* Bohemian Brethren; Böhler, Peter; Moravian Church in America.

More, Henry: *see* Cambridge Platonists; Latitudinarians.

More, Thomas: (1478–1535) His teacher, John Colet,* had inspired him to zealous reform and he himself became a conspicuous figure in the early days of the Reformation. He was an intimate friend of Erasmus * whose *Praise of Folly* (1511) was written in More's house. In England he was the advocate of the new learning (humanism). His reformatory work as Lord Chancellor of England lay in the social and political sphere rather than in the ecclesiastical. His satiric *Utopia* (1516) advocated (besides economic reforms of existing corrupt institutions) public worship in the use of what is common in religions (particular peculiarities of religions to be limited to private worship). He remained a Catholic; supported the king against Luther; refused to acquiesce in Henry VIII's remarriage; courageously opposed the tyranny of the king, refusing to recognize him as head of the English

church; and, after a long and severe imprisonment, was beheaded. Now a saint in the Roman Catholic church. *See* Church of England.

Morgan, Thomas: *see* deism.

Mormon, Book of: *see* Smith, Joseph.

Mormons: *see* Latter Day Saints.

Mother Ann: *see* United Society of Believers (Shakers).

Muhlenberg, Frederick: *see* Muhlenberg, Henry Melchior.

Muhlenberg, Gotthelf Henry Ernst: *see* Muhlenberg, Henry Melchior.

Muhlenberg, Henry Melchior: (1711–1787) Rightly called the "father of the Lutheran Church" in America. He was sent by Gotthelf Francke * in response to requests from Lutherans in America to organize the scattered churches in Pennsylvania, arriving in Philadelphia in 1742. Six years later he founded the first Lutheran synod of America, known through the years as the Ministerium of Pennsylvania. His type of Lutheranism was mildly confessional and highly pietistic (his authorship including a *Defence of Pietism,* 1741). His motto: the church must be planted: *ecclesia plantanda.* He organized churches, trained and ordained ministers, wrote liturgies, church constitutions and edited an American hymnal (1782). His relationship with other Protestant groups was cordial and generous.

Famous in American Lutheran church history are his *Halle Reports,* detailed accounts of his missionary work to his sponsors in Halle, Germany, which served to bring help in the form of leaders from the fatherland.

Three illustrious sons carried his name to further distinction: Peter Muhlenberg (1746–1807), a major-general under Washington in the cause of the American Revolution, United States senator, ordained in 1768 by the Lutheran Ministerium of Pennsylvania and in 1772 by the Episcopal bishop of London; Frederick Muhlenberg (1750–1801), Lutheran minister in New York state, speaker of the first and third Congress; and Gotthelf Henry Ernst Muhlenberg (1753–1815), minister and scientist (student of American flora). *See* Lutheranism in America; pietism; Schlatter, Michael.

Muhlenberg, Peter: *see* Muhlenberg, Henry Melchior.

multivolipresence: A doctrine of ubiquity * or omnipresence of Christ held by Chemnitz * in which it is asserted that the Son of God is able to be bodily present wherever, whenever and in whatsoever way he wills to be, a capability due to the permeation of the human nature of Christ by his Divine attributes.

Mumford, Stephen: *see* Seventh-Day Baptists.

Munger, Theodore Thornton: (1830–1910) Minister in the United Church, New Haven (1885–1910). Biographer of Horace Bushnell,* who sympathetically said of Bushnell that he had shown that revivalism ignored the law of Christian growth, that the prevailing conception of the Trinity bordered upon tri-theism, that miracles need not imply a suspension of natural laws and that the prevailing theory of atonement failed to declare the law of human life. Munger gave characteristic exposition of the New theology * in his *The Freedom of Faith* (1883) showing its connection with the developmental conception of Christian theology, its emphasis upon both reason and intuition, its critical method and its broader conception of man.

Münzer, Thomas: *see* Anabaptists, the; peasants' revolt.

Murray, John: *see* Universalism.

N

name, Christian: *see* sponsors.

Nantes, Edict of: *see* Edict of Nantes.

National and International Pentecostal Missionary Union: *see* International Pentecostal Assemblies.

National Association of Free Will Baptists: An annual conference of Free Will Baptists, publishing "The Free Will Baptist" (Ayden, N. C.).

National Baptist Convention of America: This group of Negro Baptists was organized in 1895 and is sometimes referred to as "unincorporated" to distinguish it from the National Baptist Convention, U.S.A., Inc. It carries on its work through various boards and recently joined the National Council of the Churches of Christ, etc.*

National Baptist Convention, U.S.A., Inc.: This is the parent convention of Negro Baptists, to be distinguished from the National Baptist Convention of America * ("unincorporated"). A member of the Federal Council of the Churches of Christ * and lately of the National Council of the Churches of Christ, etc.*

National Baptist Evangelical Life and Soul Saving Assembly of U.S.A.: Organized in 1921 as a charitable, educational and evangelical organization.

National Council of the Churches of Christ in the United States of America: Constituted in Cleveland, Ohio, Nov. 29, 1950 by the following bodies: American Baptist Convention; National Baptist Convention of America; National Baptist Convention, U.S.A., Inc.; Seventh Day Baptist General Conference; Church of the Brethren; Congregational Christian Churches; Disciples of Christ; Evangelical and Reformed Church; Evangelical United Brethren Church; Friends-Five Years Meeting; Friends of Philadelphia and Vicinity; Augustana Lutheran

Church; Danish Evangelical Lutheran Church; United Lutheran Church of America; African Methodist Episcopal Church; African Methodist Episcopal Zion Church; Colored Methodist Episcopal Church; Methodist Church; Evangelical Unity of Czech Moravian Brethren in N.A.; Moravian Church in America (North and South Provinces); Rumanian Orthodox Episcopate of America; Russian Orthodox Church in America; Syrian Antiochian Orthodox Church; Ukrainian Orthodox Church of America; Presbyterian Church in the U.S.; Presbyterian Church in the U.S.A.; United Presbyterian Church of N.A.; Protestant Episcopal Church; Reformed Church in America.

The Council affirms the need "more fully to manifest the essential oneness of the Christian churches of the United States of America in Jesus Christ as their divine Lord and Savior, by the creation of an inclusive cooperative agency—and to combine all their interests and functions." Interdenominational agencies (*e.g.*, The Federal Council of the Churches of Christ in America *) united in this organization. The Council is not a denomination but an agency of cooperation, the autonomy of each group is preserved. The National Council is an incorporated body governed by a General Assembly meeting every two years, composed of delegates of participating denominations and others (about 600). A General Board is its executive body directing the policies in the intervals with certain restrictions. Divisions and departments carry on the cooperative work (education, missions, etc.).

National David Spiritual Temple of Christ Church Union: Founded by the evangelist, David William Short, 1936, a minister of the Missionary Baptist Church. It aims to a return of apostolic ways as against developed denominationalism. It claims to be a "Holy Ghost Church." National headquarters: Kansas City, Missouri. It recognizes pastors, prophets, prophetesses, divine healers, etc.

National Lutheran Council: A co-operating agency (since 1918) now serving eight Lutheran church bodies: American Lutheran Church; * Augustana Lutheran Church; * Evangelical Lutheran Church; * Danish Lutheran Church; * Finnish Suomi Synod; * Lutheran Free Church; * United Ev. Lutheran

Church; * and the United Lutheran Church.* Headquarters: New York City. Periodical: "The National Lutheran."

National Spiritual Alliance of the United States of America: Founded in 1913 by G. Tabor Thompson, headquarters at Lake Pleasant, Mass. *See* Spiritualists.

National Spiritualist Association: This organization (meeting annually) looks back to the writings of Andrew Jackson Davis who is known as the "Poughkeepsie Seer" and whose "Principles of Nature" was published in 1845. Communication with the spirit world is affirmed; universal fatherhood of God and brotherhood are emphasized. Also: progression after death. The above organization was effected in 1893. The church ignores conventional doctrinal disputes. The spirit world is a counterpart of the visible world. Final restoration of all souls. Congregational in polity. Headquarters: Washington, D.C. Ministry of three classes: ordained, lay and associate. Camp meetings are held. *See* Spiritualists.

naturalism, spiritualistic: A view of reality which holds that it is nature and that nature is essentially akin to spirit (as known by man). Divine immanence is stressed (where Divinity is affirmed) although Divinity is not necessarily limited to all categories of spiritual nature known to man (*see* pan-entheism).

nave: The body of the church building.

Nazarene, Church of the: *see* Church of the Nazarene.

neo-orthodoxy: A term to designate a current movement in theological thought which aims to revive the chief characteristic doctrines of Reformation theology. Such doctrines are: the sinfulness of man, the grace of God, salvation without merits, God's otherness (transcendence), faith as justification, righteousness as not of man's ethical accomplishments but a sharing in Christ's righteousness, supernatural character of the Christian religion, etc. *See* Barthianism.

New Apostolic Church of North America: A variant of the Catholic Apostolic Church.* Began in 1832 with the selection of an apostle. Headquarters: Chicago, Ill. Periodicals: "The Herald of the New Apostolic Church"; "The New Apostolic Youth's Companion."

New Church: *see* Churches of the New Jerusalem.

New Congregational Methodist Church: Congregational in polity, Methodist in doctrine, the group organized in protest against certain policies of the Georgia Conference of the Methodist Church, South. Feet-washing is permitted. Southern Georgia and northern Florida claim their principal territories.

New Connection, the: *see* Methodism.

New Dunkers: *see* Church of God (New Dunkers).

New England transcendentalism: *see* transcendentalism, New England.

New England Way, the: *see* Congregationalism.

New Haven theology: A name given to a more liberal theology emanating from Yale in the late 18th and early 19th centuries. Leaders: Timothy Dwight,* Lyman Beecher, Chauncey A. Goodrich,* Eleazer T. Fitch * and Nathaniel W. Taylor,* the latter giving a more extensive exposition of the positions (sometimes referred to as "Taylorism"). The New Haven theologians rejected the Calvinism of Jonathan Edwards * who had tried to solve the problem of man's impotence to do God's will and yet remain responsible by the distinction between "natural" and "moral" inability. They asserted that responsibility must assert freedom of choice and of deed. Total depravity they held to be the occasion and not the cause of sin. Sin is itself voluntary transgression. The New Haven theologians regarded themselves essentially Calvinists. (*See* Tyler, Bennet.) In Presbyterian circles the New Haven theology was regarded to have been linked to the schism between the Old School * and the New School * Presbyterians in 1837.

New Jerusalem, Churches of: *see* Churches of the New Jerusalem.

New Lights: Party nick-name of New England Congregationalists who, in colonial America, laid stress on revivals as a work of God and who were opposed by the Old Lights.* *See* Great Awakening, the.

Newman, John Henry: (1801–1890) A high church party * leader, associated with the Oxford Movement,* Anglican clergyman, Newman came under the influence of R. H. Froude * and John Keble.* He was vicar of the university church, St. Mary's in Oxford, a preacher of power. Author of the famous hymn

"Lead, kindly Light" he suffered great stress of mind in coming to a clarification of his religious ideas. Keble's sermon on "National Apostasy" had stirred the English people and Newman joined with him and later with E. B. Pusey * in reasserting the Catholic character of the Church of England.* His published tracts (*Tracts for the Times*) with others, began to gain attention and in 1841 the most famous of them appeared and created a storm. This Tract, 90, interpreted the Thirty-Nine Articles * in a Romish sense, arguing that one might hold Roman Catholic doctrines and still remain in good conscience a member of the Church of England. The bishop of Oxford forbade (1838) further issuance of the tracts. In 1843 he resigned at St. Mary's, entering retirement. Two years later, he formally entered the Roman Catholic Church, ordained one of its priests in 1846.

A controversy with Charles Kingsley * led him to publish his defence: *Apologia Pro Vita Sua* affirming the sincerity of his convictions. In 1879 he was elevated to become a cardinal in the Roman Church.

His writings were many, others among which were: *Essay on the Development of Christian Doctrine* (1845); *Discourses on the Scope and Nature of University Education* (1852) and *A Grammar of Assent* (1870). *See* Anglo-Catholicism.

New Measures: A revival group among Lutherans in America in the early 19th century advocating experimental religion, conversion, measures of reformed living, revival meetings and the so-called "anxious bench." It was frowned upon by the majority of Lutherans as un-Lutheran. Defended by Benjamin Kurtz.*

"New School" and "Old School" Presbyterians: In 1837 a schism developed in American Presbyterianism. The so-called "New School" (in the north and especially New York) was liberal in matters of interpretation of the standards of church doctrine and in polity generous in cooperative work with the Congregationalists. It favored voluntary societies for missionary and educational work rather than church boards, modifying the position later. It opposed slavery and in 1853 lost some of its presbyteries on that question. It was denied recognition by the "Old School" (in 1838), the latter in control of the General Assembly and proceeded to form its own organization.

The "Old School" (mostly in the south, west and Pennsylvania) was conservative, maintaining a strict interpretation of the Presbyterian standards of doctrine and polity, favoring church boards to control missions and education. It took no stand on the slavery question. In 1861 it lost its southern presbyteries which formed the Presbyterian Church in the Confederate States of America. This church in 1865 became the Presbyterian Church in the U.S.* (still existing).

Both schools claimed to be true to the Presbyterian Church. In 1869 both reunited recognizing each other "as a sound and orthodox body." *See* New Haven theology; Presbyterianism.

New Side Presbyterians: Party of the revival movement among colonial American Presbyterians, sparked by William Tennent's * "Log College" which favored for both its ministry and laity conversion and evidences of a regenerated life and the method of revival. Some of these Presbyterians, largely of New England, encouraged by New Lights * among the Congregationalists under the auspices of their synod of New York founded in 1746 the academic institution which became Princeton University. Opponents were the Old Side Presbyterians.* The New and the Old were reunited in 1758 as the Synod of New York and Philadelphia. *See* Great Awakening, the.

New theology: A term used in its day for a liberal movement in theology in the late 19th century. Names associated with this development were: Horace Bushnell,* Henry Ward Beecher,* Theodore T. Munger,* Washington Gladden,* George A. Gordon,* Lyman Abbott,* Newman Smyth,* James M. Whiton,* Henry C. King,* etc. The movement looks back also to the thought of Coleridge.* Chief emphases were: Divine immanence, Christo-centrism, creative evolution, broader conception of inspiration of the Scriptures and receptiveness to the developing science of Biblical criticism and an attempt to unite religious thought with the developing ideas of the modern sciences.

Newton, John: *see* Church of England.

Nicene Creed (or the Niceno-Constantinopolitan Creed): A general council of the church assembled in 325 in Nicea, known now as the First Ecumenical Council. The creed's text was a

matter of controversy. In 381 (Second Ecumenical Council) at Constantinople it was expanded and word interpretations changed. *Homo-ousios* in 325 meant the same nature or substance of Jesus with God as to communion, equality and identity; in 381 it meant communion and equality. On the status of the Holy Spirit with God the Father, the 325 formula said nothing as to its *homo-ousios* or consubstantiality. A Third Ecumenical Council met in 431 at Ephesus considering the question of Christ's person. (For Fourth Council *see* Chalcedon, creed of.)

At the Council of Toledo in 589 the Western (Roman) churches added the clause *filioque* which asserted that the Holy Spirit proceeds *from the Son* as well as from the Father. This latter addition later (11th century) divided the Roman Church and the Greek Church theologically, rendering a permanent schism. *See* Arianism.

Ninety-Five Theses: Provoked by the Catholic Dominican Tetzel,* who was engaged in a campaign of selling indulgences * on the borders of Saxon Germany, Luther became aroused and challenged by inviting discussion the practice and its claims, posting on the door of the Castle Church in Wittenberg his celebrated Ninety-Five Theses (in Latin), October 31, 1517—marking the opening gun-fire of the Protestant Reformation. By this action Luther did not anticipate how wide was the breach between this protest and his mother church—but it was, in reality, a challenge to the papacy. Tetzel's trade declined but the controversy continued to mount.

This manifesto itself did not challenge the church nor the papacy nor even the indulgence practice but only its abuse. It did not appeal to the doctrine of justification * by faith (a cardinal doctrine of Luther's) although personal and life-long repentance * for sin was emphasized as over against external acts; the treasury of merit, it asserted, is the gospel and grace of God—the power to remit guilt is the Pope's only by virtue of God. Protestant in tone and viewpoint it was moderate and gives evidence of a son loyal to the church who had come to see the process of salvation as, above all, something intensely personal. *See* Protestant Reformation, the.

Nitschmann, David: *see* Moravian Church in America.

Non-conformists: Those religious groups in England who refused to conform to the Anglican or Established Church. Chief were: Congregationalists, Baptists and Presbyterians. They are collectively known also as Dissenters (*see* Puritans and Puritanism). Many of their stalwart leaders continued their work in exile, particularly in America. *Also see* Separatists.

non-jurors: The party in England which refused to give its allegiance to the new government of William and Mary * who in 1689 were proclaimed joint rulers. Headed by William Sancroft (1616–1693), archbishop of Canterbury, seven bishops and with them about four hundred clergy—all loyal to James II who had fled England in the political revolution—were removed from their appointments. This party consisted of some of the outstanding of Anglican churchmen. They organized separate congregations which lasted until 1805. The non-juror bishops kept alive the Anglo-Catholic * tradition (customs) during the 18th century. Bishop Thomas Ken * and William Law * were among the later influential non-jurors. *See* Church of England.

Northern Baptist Convention: Organized in 1907 at Washington, D.C. of Baptist churches of the North and West and their societies. It has been a member of the Federal Council of Churches of Christ in America. This convention has been less rigidly Calvinistic in doctrine; lines between the white and colored have not been so sharply drawn as among Southern Baptists. It is a large body operating its publications, promotion, philanthropy, missions and educational programs through various organizations and agencies. National headquarters in New York City.

Northfield Seminary and summer conferences: *see* Moody, Dwight Lyman.

Norway, state church of: *see* Lutheranism.

Norwegian-Danish Conference: *see* United Danish Evangelical Lutheran Church.

Norwegian Lutheran Church of America: This church issues from the state church of Norway which, however, did not establish it. It looks back to a variety of Norwegian groups in Amer-

ica. The so-called "Haugeans" (*see* Hauge, Hans Nielsen) came (1843) to Muskego, Wis. Other leaders came later and in 1853 the Norwegian Ev. Lutheran Church of America (Norwegian Synod) was organized in Wisconsin. In 1860, there was a merger with the Swedes in establishing the Augustana Synod. They divided from this group in 1869. (On the history of the Hauge Norwegian Synod and the Eielsen Synod *see* Eielsen Synod; *see also* Norwegian Synod of The American Ev. Lutheran Church.) "Anti-Missouri Brotherhood" is the name given to those Norwegians who withdrew from the Missouri-inclined Norwegian Synod. This latter group in 1887 called for a merger of their fellow nationalistic Lutherans. In 1890 such a merger was effected: "The United Norwegian Lutheran Church in America." In 1893 dissenters withdrew forming the Norwegian Lutheran Free Church.* In 1917 a further union of the churches took place. The new name of the church: The Evangelical Lutheran Church (1946). Lutheran Confessions are: Unaltered Augsburg Confession and Luther's Small Catechism. *See* Lutheranism in America.

Norwegian Lutherans: *see* Eielsen Synod; Lutheranism in America; Hauge, Hans Nielsen.

Norwegian Lutheran Free Church: *see* Lutheran Free Church.

Norwegian Synod of the American Evangelical Lutheran Church: Organized in 1918, in Iowa, as a minority dissenting group from The Synod of the Norwegian Ev. Lutheran Church of America (1853), a conservative wing of Norwegian Lutherans which cooperated with the Lutheran Synodical Conference. The minority group dissented from a union participated in by the parent body with others in 1917 to make certain that old conservative principles would be maintained. In 1920 it was made a member of the Lutheran Synodical Conference.* Its historic confessions of Lutheranism were upheld; protested against lax fraternization as leading to compromising with errors. It is congregational in polity; the synod only advisory. Its educational institution is Bethany Lutheran College, Mankato, Minn. (1928) and cooperates with the Missouri and Wisconsin Synods. *See* Norwegian Lutheran Church of America.

novena: Meaning nine. In the Roman Catholic Church, nine successive days of public or private prayer with a view of obtaining special favors from God or the saints. Some individual Protestant churches have introduced the custom with some alterations of interpretation.

Nuremberg, Religious Peace of: *see* Diets of Spires, 1542.

Nygren, Anders: *see* agape; Lundensian theology.

O

oaths: The confirmation (usually by the use of the name of God) to guarantee the truth of a statement. A tradition among a minority of Christians has been to refuse any demands to speak under such oaths on the grounds that truth needs no such confirmation and, more explicitly, by the belief that oath-giving is unscriptural. "Let your speech be, Yea, yea, or Nay, nay" (Matt. 5:34, 37) should be sufficient for a genuine Christian. *See* Amana Church Society; Fox, George; Menno Simons; Mennonite Churches (in general); etc.

Obbenites: *see* Mennonite Churches (in general).

Oberholzer, John: *see* General Conference of the Mennonite Church of North America.

Oberlin school of theology: This historic school of thought revolves around the names of Charles G. Finney * and James H. Fairchild.* It is regarded as a development of the thought of Nathaniel W. Taylor.* Freedom of man's will, simplicity of moral action, moral obligation and less stringent Calvinism characterized the school. The community of Oberlin developed a strong center of anti-slavery agitation, missionary consciousness and temperance reform. Color lines were abrogated in 1835 for student admission.

O'Bryan, William: *see* Methodism.

Oecolampadius, Johann: (1482–1531) Protestant reformer in Switzerland (Basel), at one time an associate of Erasmus * and warm friend of Zwingli's, he was present and took a vigorous part in the Marburg Conference,* dissenting with Zwingli from Luther on the doctrine of the Lord's Supper. He maintained that the term *soma* (this is my *body*) is to mean a *sign*.

offertory: The part of the service dedicated to the presentation of alms for the poor and contributions to the maintaining of

the church—presented, in ritualistic churches, to the minister who places them upon the altar.

Ohio Yearly Meeting of the Friends Church: *see* Society of Friends.

oil: *see* anointing, practice of; chrism; extreme unction.

Old Amish Mennonite Church: *see* Old Order Amish Mennonite Church.

Old German Baptist Brethren: Organized in 1881 from the Church of the Brethren * (Dunkers) as a protest against liberal tendencies. They practice feet-washing, close communion, nonconformity to the world (secret societies, amusements, dress, etc.), refuse to take oaths; and anoint the sick with oil.

Old Lights: Party nick-name of New England Congregationalists who opposed, in colonial America, the methods of revivals of the New Lights.* Harvard and Yale colleges were in sympathy with the Old Lights. *See* Great Awakening, the.

"Old Lutheranism": *see* "American Lutheranism."

"Old Lutherans": *see* Grabau, Johannes; Lutheranism.

Old Order Amish Mennonite Church: In opposition to innovations and progressive elements among Amish Mennonites, the strict conservatives separated to form this church about 1865. Issues were not confined to doctrines merely; they involved the use of telephones, automobiles, etc. The strict use of shunning,* severely plain in costume (using hooks and eyes instead of buttons on coats and vests), use of the German tongue, the worship in private homes—these are characteristic features of the group. In recent years they have become noticed by the public because of their opposition to centralized schools. *See* Amish Mennonite movement; Conservative Amish Mennonite Church; Mennonite Churches (in general).

Old Order German Baptist Brethren (Yorker): *see* River Brethren.

Old Order Mennonite Church (Wisler): Under the Mennonite bishop Jacob Wisler of Indiana this group separated in 1870 from the Mennonite Church (which disowned Wisler) in protest against such Mennonite innovations as revivals, Sunday schools, higher education and even the introduction of English in worship. Use of telephones was (later) a matter of dispute.

Other such Old Orders are found independently in Pennsylvania and Virginia but have united in their work. Strict conformity to the Dordrecht Confession of Faith * is affirmed. For background, *see* Mennonite Churches (in general).

Old Roman Symbol: *see* Apostles' Creed; ecumenical.

"Old School" Presbyterians: *see* "New School" and "Old School" Presbyterians; Presbyterianism.

Old Side Presbyterians: —Colonial American Presbyterians (opposing the New Side Presbyterians *) who shied away from current revival practices and interference by censorious itinerate preachers in established parishes. Regeneration they held to be a matter not of external evidence but a matter between the individual and God. Scotch-Irish, for the most part, they insisted upon an adequate training for licensure to preach evidenced by proper academic qualifications or by proper examination. They were theologically conservative and stood for strict discipline. In the division with the New Side they maintained their organization, the Synod of Philadelphia. *See* Great Awakening, the.

Oldenbarneveldt, Johan van: *see* Remonstrants, the.

Olevianus, Kaspar: *see* Heidelberg Catechism.

Olsson, Olof: (1841–1900) Lutheran minister of the Augustana Synod,* a free spirit in a time of excessive orthodoxy, he expressed a dislike for the ministerial garb, a willingness to make some minor changes in the Augsburg Confession, favored young people's societies (under suspicion by others), resented current heresy attacks among fellow Lutherans (although himself sufficiently discreet). He was a warm-hearted humanitarian, popular, erudite, philosophical and musical. An ordained minister from Sweden, he emigrated in 1869, glad to be free of state-churchism. He founded the celebrated colony at Lindsborg, Kansas. In 1876 he became professor in Augustana Theological Seminary, and from 1891 to 1900, was president of Augustana College. In 1888 he had been the target of suspicion of heresies at a meeting of the Augustana ministerium.

Oncken, Johann: *see* Baptists, the.

ontological argument for God: This argument received its classical statement by Anselm of Canterbury * somewhat as follows: I have an idea of a Being than which nothing greater can

be conceived; this idea is that of the most perfect, complete, infinite Being, the greatest conceivable; now an idea which exists in reality (*in re*) is greater than one which exists only in conception (*in intellectu*); hence, if my idea is the greatest it must exist in reality. God, the Perfect Idea, Being, accordingly exists. Kant's * criticism was that an idea however perfect even as to include existence only adds existence *to the idea* but does not make the idea exist independently, anymore (unfortunately) than an idea of a hundred perfect dollars as including their existence makes for the actual reality of a hundred dollars. Since Kant's criticism the argument has been revised. Under the blessing of Platonic realism, the belief in the independent existence of universals to which the mind may claim access, the argument is more convincing.

order of salvation: *see* ordo salutis.

orders, holy: *see* holy orders.

Ordinances, Ecclesiastical (of Calvin): *see* Ecclesiastical Ordinances.

ordination: The separation of a layman of the church into the office of the ministry (or deacon *) is accompanied by a special religious act of consecration called ordination. There is wide divergence among Protestants as to the theory of this age-old practice. Roman Catholicism has regarded the ordination of priests as one of the seven sacraments; Anglo-Catholicism * lists it among the five sacramental rites of the church; both conceptions holding to the conferment of grace. Protestants have regarded it as a holy ordinance, based upon an inner call of the ministerial candidate, his willingness to conform to the requirements of his church (character, education, fitness, discipline, appropriate call to particular service, and theological views) and by a promise of sincerity of effort, by the grace of God, to follow faithfully his Lord and the prescriptions of his church. The ceremony is performed after searching examination, either by a bishop, president of a synod or presiding presbyter and other delegated officers and representatives—with the laying on of hands.* *See* apostolic succession; clergy; holy orders.

ordo salutis: Meaning order of salvation. In what orderly manner does the Holy Spirit operate to bring man to salvation?

Lutheran dogmaticians have discussed this as a major theological problem, differing in their solutions. One order was: faith, justification, vocation, illumination, regeneration, conversion, mystical union, renovation, sanctification and good works. Differences of order would seem to be effected by whether or not the person was baptized in infancy or whether he came into the church later in life. *See* Schartau, Henric.

Oregon Yearly Meeting of the Friends Church: *see* Society of Friends.

Oriel School, early: *see* broad church party.

Oriel School, later: *see* Oxford Movement.

original sin: A doctrine which has played a major role in historic Protestant thought—due, in part, to its re-emphasis by Luther and other early Reformers. Simply stated, it holds that sin came into the world by the Fall * of man's earliest progenitors, Adam and Eve, and that through this Fall, both the sin and the guilt have been transmitted to their entire offspring, the human family. Man thus has become estranged from his Maker. To reinstate man and overcome this chasm has been the meaning of Christ's mission into the world, an act of divine origin and fulfillment.

How imputation * of the sin of others is possible has been explained 1) by the authority of Scripture; 2) by Platonic realism, whereby particulars (men) share in the nature of their universals (Adam); 3) by the social and biological solidarity of mankind; 4) by ingrained habit.

Human depravity (utter worthlessness, corruption, before God) and the tendency to sin are laid at the door of an original human cause; and the solution as one that belongs to a supernatural act (grace,* justification; * redemption *). *See* Augustine and Augustinianism; New Haven theology.

Orthodox Presbyterian Church: Organized as "The Presbyterian Church of America" in 1936 in Philadelphia. This church separated from the Presbyterian Church (Northern) in protest against its modernism. It began with a group opposing the tendencies of foreign mission efforts, organizing its own. Those who refused to withdraw on order of the parent church from the new agency of missions were tried and expelled by local presby-

teries and the General Assembly. Leader was J. Gresham Machen.* The new church claimed to be of the true Presbyterian tradition and was compelled by court action to change its initial name (1939). It affirms a stricter Calvinism. It has its own General Assembly following the Presbyterian polity, creed and affirms the doctrinal positions of the Westminster Confession and the Larger and Shorter Catechisms. Its theological school: Westminster Seminary (Philadelphia).

orthodoxy: Means correct teaching. What is considered correct varies with group opinion as expressed in creeds and confessions. *See* neo-orthodoxy.

Osiander, Andreas: (1498–1552) Known in Reformation theology for his doctrine of justification, Osiander held that to be justified, the sinner is not declared righteous, or in other words, is righteousness something imputed. Rather, to be justified means the indwelling of the Divine Nature of Christ in man, a form of piety by virtue of union with Christ. Justification follows redemption: the latter comes by the objective atonement of Christ which satisfies in man's behalf the requirements of sin which God rightly exacts. As over against Luther, Osiander emphasized justification as sanctification; while Luther had held that justification itself was an act of God *for* man and not an operation *in* man.

A bitter controversy followed involving politics and personal hatreds. Osiander was a minister and professor at the University of Königsberg. His followers, the Osiandrianists, were deposed.

Osiandrianists, the: *see* Osiander, Andreas.

Otterbein, Philip William: *see* Church of the United Brethren in Christ.

Otto, Rudolf: (1869–1937) Protestant theologian and philosopher of religion who in his later years taught systematic theology at Marburg, Germany. Religious experience is, according to him, essentially *numinous*, an awareness of the *mysterium tremendum*. His *The Idea of the Holy* (Eng. tr., 1923) which arose out of studies in primitive and non-Christian religions defended the category of the "holy" as best descriptive of the genuinely religious response: not ethical in character but rather a kind of mysterious divination. He helped to promote an organization to unite adhe-

rents of various religious faiths toward better mutual understanding.

Oxford Group: A group which informally began under the leadership of an American Lutheran minister, Frank Buchman, who came to view Christianity as a life-changing experience rather than a set of beliefs according to ecclesiastical tradition. Buchmanism (as the group was first called by outsiders) did not attempt to set up a new church; rather, it aimed to revitalize Christians of whatever church and to encourage them to remain as leaven within their own church. It became known as the Oxford Group since at Oxford University the movement found expression among a nucleus of "intellectuals." It is better known as the Moral Re-Armament movement since its international crusading character (Buchman travelled widely) became expressed in questions of social reformation, of economic well-being, war and peace among the peoples of the earth. There is no formal organization. Meetings are glad affairs, called earlier "house parties," held often in the luxurious surroundings of a hotel.

The four absolutes are: honesty, purity, love and unselfishness. Surrender, restitution and sharing are the evidences of the changed life. Christ is magnified; the individual is to surrender to his will (to be sought in a daily and quiet hour of meditation, with the use of the Scriptures to direct the thoughts to the Divine expectation for a concrete task).

Oxford Movement: This movement in Anglican thought began with John Keble * within the later Oriel school of Oxford during and after the earlier development of the broad church party.* Its characteristic features were: emphasis upon the historic and divine significance of the church and its sacramental treasures; revival of ritual; the church to be free of government interference in matters spiritual. High church party * it was and developed into what became known as Anglo-Catholicism.*

Political events contributed to the movement: the established church was losing political prestige; parliament was coming into the hands of the middle class with more influence on the part of Non-conformists.* What is the claim of the church? Is it an independent divine institution or subject to the whims of individuals' faith and to the enactments of government? The Oxford

movement gave its positive answer in a new loyalty to the uniqueness of the church and its discipline looking to its long tradition and catholicity.

Leaders, besides Keble, were E. B. Pusey,* John Henry Newman.* Others were Richard H. Froude * and Hugh James Rose.*

The name "Tractarianism" is applied to this school because of the publication of *Tracts for the Times* (1833–1841) a peculiar feature of the movement. Newman was responsible for the writing of most of the earliest of the series.

P

Paine, Thomas: *see* deism.

Paley, William: *see* teleological argument for God.

Palmer, Elihu: *see* deism.

Palmer, Paul: *see* Free Will Baptists.

pan-entheism: A term referring to the belief that God interpenetrates everything without cancelling the relative independence of the world. God's immanence is not absolute (as in pantheism *). God transcends the world in the sense that the created is dependent upon the Creator although the Creator is not dependent upon the created. God is thus Unity in Multiplicity.

pantheism: A term referring to the belief that God is all and all is God. God is wholly immanent.

Park, Edwards Amasa: (1808–1900) Professor of systematic theology at Andover (1847–1881) and one of the founders of *Bibliotheca Sacra* (1844). A modified Calvinist, Congregationalist, and systematic thinker. He carried on controversy with Charles Hodge.* He authored numerous papers and books, *e.g., Discourses on Some Theological Doctrines* (1885).

Parker, Daniel: *see* Two-Seed-In-The-Spirit Predestinarian Baptists.

Parker, Matthew: (1504–1575) Under the direction of Queen Elizabeth, Parker was elected archbishop of Canterbury, consecrated (1559) by four bishops who had been exiled under Queen Mary. This act of consecration became a matter of some dispute relative to the claim of apostolic succession.* English bishops have regarded this consecration as valid while the Roman church has regarded it as invalid. A new Anglican episcopacy was thus established in Parker's consecration. *See* Church of England; Thirty-Nine Articles.

Parker, Theodore: (1810–1860) Great New England preacher, critical theologian and scholar and prophet of historical criticism in the New World. He shared with Emerson * as a leader among

the New England transcendentalists. Institutional Christianity he regarded as containing much chaff but should be reformed from within and not from without the historic church (Emerson preferring a "secular pulpit"). He protested against Bibliolatry and the magnification of miracles. Religion is a matter of value rather than any particular doctrine. Reason and understanding must always be respected. His philosophy he termed a "spiritual philosophy," a transcendentalism different from that of Emerson. He advocated a virile religion which included piety as well as intellectual respectability. True religion is the love of the perfect God and the love of man's perfectibility. No one theology can contain this universal. His thought became influential among the Unitarians * of the generation which followed him. *See* transcendentalism, New England.

Parkhurst, Charles H.: (b. 1842) He was for thirty-eight years minister of the Madison Square Presbyterian Church in New York. He is known for his courageous attacks upon crime and civic political machinery.

Particular Baptists: *see* Baptists, the.

Pascal, Blaise: (1623–1662) Mathematician and scientist, well known in Protestant literature as representative of the view that in religion the heart has the approach which transcends reason. *See* existentialism. His *Pensées* were published in 1670.

Passover meal: *see* Lord's Supper.

pastor: Term means shepherd. A title of honor bestowed upon a minister as shepherd of his flock. Sometimes in the office of the ministry the term is employed to distinguish the office of the clergy * as counselor and spiritual adviser from the preaching function.

pastoral theology: This discipline concerns the study of the theory and art of the duties of a minister as a pastor or shepherd of his flock: his personal relations to members of the parish and people of a community, spiritual guidance, visitation and solicitation. *See* poimenics.

paten: An ecclesiastical term denoting the plate (commonly of silver) used for the bread at communion.

patristics: That branch of historical theology which concerns the early Christian Church Fathers (before the separation of the

Eastern and Western Churches). Beginning with the Apostolic Fathers, the period covered ends with Pope Gregory (pope, 590–604) in the West and with John of Damascus (700?–753?) in the East.

The term Patrology has been used for the study of the biographical and literary aspects of these Church Fathers.*

patrology: *see* patristics.

Paul of Samosata: *see* Unitarians.

Peace of Augsburg: *see* Religious Peace of Augsburg.

Peace of Nuremberg: *see* Religious Peace of Nuremberg.

peasants' revolt: An armed rebellion occurring in Germany in 1524 and 1525. In twelve articles they stated their demands upon princes, nobles and prelates (the right of communities to choose and depose pastors, abolishment of serfdom, use of the forests for the poor, fixing of just rents, etc.). Thomas Münzer, Anabaptist preacher, was a more radical leader organizing a general revolt—thousands massacred, cloisters, castles and palaces destroyed. Luther exhorted them to desist. But he became impatient and set his wrath upon them as he had upon the church hierarchy. Philip of Hesse * led a counter-attack upon the rebellious peasants, annihilating them. Münzer was taken a prisoner and beheaded. Some hundred thousand lives were lost. Some results concerning Luther were: the loss of popular sympathy for his cause, the turning to princes for leadership in reforms, his own distrust of the masses increased and added criticism by his opponents to what comes when there is rebellion against the church. *See* Anabaptists.

pedilavium: *see* feet-washing.

Pelagianism: A term referring to the teachings of Pelagius, a monk of alleged British birth (d. *c.* 420). His contemporary Augustine * opposed his views. Pelagianism denied original sin * and the accompanying guilt as a hereditary factor. Emphasis was laid upon human free will and responsibility (each man his own Adam). The view was condemned by the church. Semi-Pelagianism was a re-action against the extreme views of Pelagianism and Augustinianism, the latter which affirmed that man lacked altogether the freedom of the will to do good and upheld irresistible grace * and predestination.* The Pelagian-Augustinian contro-

versy was revived in disputes over similar questions among the Protestant reformers.

penance: The Roman Catholic sacrament which dates back to the practice of early Christians who in a public act gave assurance to the church of the sincerity of repentance* and assumed the obligation of discipline. The public act was later substituted by private confession and willingness to follow a prescribed course of restitution. The scholastic theologians, still later, developed the idea of the sacramental character of penance and this was reaffirmed by the Roman Church at the Council of Trent.* The abuse of penance provoking Luther was the sale of indulgences.* Public penance was reserved for overt sins; private penance (developed in the monasteries of Ireland) included sins of thought and desire. Penance developed into the discipline of prescribed exercises: prayer, fasting, almsgiving—the whole matter coming into the hands of the priests (rather than bishops). The practice of recurrent, habitual confession of sin to the priest developed. The priest became the physician of the soul, penance the medicine of the soul. Peter Lombard (1100–1160) lists it as one of the seven sacraments * and Thomas Aquinas (1224?–1274) elaborated the doctrine. It became as necessary for salvation of those who sin after baptism as baptism is for the salvation of the unregenerate. It passes judgment. It absolves the sinner with the words of the priest: "I absolve thee." The penitent is expected to be contrite, to confess and to render satisfaction.

In Catholic theory contrition is either perfect or imperfect (attrition) both linked to priestly absolution.* Perfect contrition is motivated by love of God. Imperfect contrition (or attrition) springs from lower motives (*e.g.*, fear) and although insufficient to effect reconciliation with God it becomes so sacramentally by virtue of the priest's pronouncement of absolution. In other words, this attrition performs the reconciliation when contrition is humanly insufficient.

Confession in Catholic theory is an integral part of penance. The priest as physician must know the disease. All mortal sins must be confessed—including sins of desire. The wilful omission of any single mortal sin invalidates the entire confession. Thus the priest prods the penitent's memory.

Satisfaction in Catholic theory of penance is the working out of the penalties assigned by the priest to the penitent. The sinner's guilt (*culpa*) is remitted by the words of absolution and with it eternal punishment; the temporal punishment (*poena*) remains—suitable to the sin and must be endured. Purgatory, as an intermediary state, becomes the place where the individual may work out any accumulated *poena* of earthly existence. *Poena,* however, may be commuted, redeemed. Merits may be stored to the credit of the individual and balanced against sins. The treasury of Christ and the saints—at the disposal of the head of Christ's church, the pope—may be drawn upon by indulgences granted by the pope to whom he wills and upon conditions of his choice—an indulgence (a kind of "stock certificate") testifying to its owner, by papal dispensation, of an amount of merit to his credit upon acceptable performance.

It was against this climactic development that Luther protested and reasserted the doctrine of justification * by faith alone, (without merit, balances), as the free gift of God in Christ to the truly penitent. Contrition to him meant sorrow without the necessary medium of the institutional church system or dependence upon priestly absolution. *See* power of the keys.

penitence: *see* repentance.

Pentecost: Literally: fifty days (after the Jewish Passover)—originally a harvest festival. In Christian usage it is the seventh Sunday after Easter and commemorates the outpouring of the Holy Spirit. (Also known as "White Sunday" or "Whitsunday.") Pentecost was the occasion when a large body of disciples claimed an overwhelming experience. Signs of supernatural forces at work. It was on this occasion that the Christian Church was believed to have been constituted as a reality in history. *See* speaking in tongues.

Pentecostal Assemblies, International: *see* International Pentecostal Assemblies.

Pentecostal Assemblies of Canada: Incorporated in 1919 in the interest of missionary efforts of the pentecostal groups, publishing "The Pentecostal Testimony."

Pentecostal Assemblies of Jesus Christ: This group looks back to the Day of Pentecost, great revivals, the Methodist

revival and particularly to a revival in Kansas in 1901, in Texas, Los Angeles (1906)—a claim to a general outpouring of the Spirit. The doctrines are in line with fundamentalistic Protestantism minus the historic confessions. Characteristic features: feet-washing, tithing, bodily resurrection, a thousand year reign of peace on earth, and against secret organizations. It has a General Assembly with twenty-four or less presbyters. Geographically it has wide distribution of state memberships. *See* United Pentecostal Church, Inc.

Pentecostal Assemblies of the World: Its American origin is traced to a revival in Kansas in 1901. It teaches a new promise of a Second Coming. It is an incorporation of various churches of various names (Assembly of God, Full Gospel Assembly, etc.). Speaking in tongues, divine healing, premillennialism,* entire sanctification, opposition to secret orders, feet-washing are some of its characteristic teachings. It has a General Assembly with bishop—somewhat after the polity-pattern of Methodism. It covers many states.

Pentecostal Church, Inc.: This group looks back to a revival in Topeka, Kansas, in 1899, the outgrowth of a season of fasting. Speaking in other tongues was a part of the phenomenon. From Texas the revival spread to Los Angeles in 1906, the center of the new faith. The group organized as of whites only, unwilling to participate with the Pentecostal Assemblies which composed all races. Characteristic features (apart from a Protestant fundamentalism) are: immersion of converts, baptism in the Holy Spirit accompanied by speaking in other tongues, healing, feet-washing, conscientious objectors, tithing, Second Coming, one thousand years of peace, final judgment. The organization is democratic, a general presbyter as chairman. *See* United Pentecostal Church, Inc.

Pentecostal Church of God of America, Inc.: This group looks back to a revival in 1901; organized in Missouri in 1936. Its characteristic features are: speaking in other tongues, healing, premillennialism,* conscientious objectors, congregational polity. Represented in many states.

Pentecostal Fire-Baptized Holiness Church: Organized in 1918 in Nicholson, Georgia, an outgrowth of the Pentecostal Holi-

ness Church. Earlier called the Fire-Baptized Holiness Church. Other groups joined. The worship is joyous: shouting, crying, clapping of hands. Its chief characteristics: baptism by the Holy Ghost, speaking in other tongues, premillennialism,* feet-washing in connection with the Lord's Supper. Its polity is congregational.

Pentecostal Holiness Church: Organized in Anderson, S. C., in 1898 after an extensive revival, involving congregations of ten states. It grew out of the Holiness movement of the south and middle west from 1895 to 1900. The principal churches which joined were the Fire-Baptized Holiness Church,* the Pentecostal Holiness Church and the Tabernacle Pentecostal Church.

The churches emphasize purity of life, joyous abandon in its services, separation of church and state. Its theology is largely that of Methodism with emphasis on fundamentalism. Pentecostal baptism of the Holy Ghost and fire includes the possibility of speaking in other tongues. It accepts premillennialism,* the two sacraments, etc. The polity is in general accord with the Methodist (superintendents, bishops, etc.). Free type of worship is encouraged. It operates a junior college at Franklin Springs, Georgia.

perseverance: The belief held by certain Protestants that despite man's sinful nature and weakness he, by the grace of God's Spirit, may continue in the favor of God and ultimately attain salvation. For those holding predestination and election this doctrine is a corollary of such election. *See* Dort, Synod of; Remonstrance, the.

personalism: *see* Bowne, Borden Parker.

Peter Lombard: *see* Lombard, Peter.

Peter of Chelcice: *see* Bohemian Brethren.

Petri, Olavus: *see* Lutheranism.

Philadelphia Confession: A confession adopted by a Philadelphia Association of Baptist churches, an association formed in the first decade of the 18th century. The Confession was Calvinistic and helped to strengthen this trend of theology among American Baptists. *See* Baptists.

Philip of Hesse: (1504–1567) An astute political leader who championed the Protestant cause, promoting unity with political

purposes. He called together the Lutheran and Zwinglian parties to the now famous Marburg Conference.* He helped to set up a league of Protestants, the so-called Schmalkald League * as a defensive measure against the Catholics. He won a military victory for the Protestants over the emperor Charles V.* Earlier he had assisted in crushing the peasants' revolt.* His marital troubles not only brought him disrepute but caused embarrassment to Luther and Melanchthon who gave special sanction to his second marriage which was supposed to have been a secret affair. The scandal played into the hands of his enemies and alienated his friends.

Philippists: The name given to the followers of Philip Melanchthon * by their Lutheran opponents. One stalwart champion of Philippism was Victorin Strigel of Jena who maintained synergism * or the cooperation of the human will in conversion. Philippism had its origin in the views of Melanchthon which tended toward a compromise with both Roman and Reformed groups together with the humanism of the day. Philippists were bitterly assailed by stricter Lutherans and finally repressed—a struggle which led eventually to the Formula of Concord.* Wittenberg and Leipzig were their headquarters. *See* Crypto-Calvinists; Gnesio-Lutherans; Leipzig Interim.

Philips, Obbe: *see* Mennonite Churches (in general).

philosophical theology: Literally, the discussion of theological topics in the free spirit of philosophical inquiry independent of any authoritative system of dogmas.* In some Protestant circles the term has been recently used in a narrower sense to distinguish a theology philosophically developed within the framework of what is held to be in conformity with the Christian tradition as distinguished from philosophy of religion * in general.

philosophy of history, Augustinian: *see* Augustine and Augustinianism.

philosophy of religion: The general field of religion studied from the viewpoint of philosophical inquiry, *i.e.*, without a predisposition to defend any one particular religion or set of doctrines or practices. In earlier days the subject of philosophy of religion was a form of disguised or open apologetics,* defending a given religion. It was one religion's philosophy (or even a denomina-

tion's religious philosophy). The subject now is treated with greater objectivity taking its material from the best results of critical studies in such fields as history of religions, sociology, anthropology, psychology, cultural history, etc. Particular inquiries include: what is religion; the validity of the claims of special religious knowledge (revelation, mysticism); the value of prayer; the nature and value of religious institutions; the problem of evil in relation to a creator God who is good; the relation of religion to ethics; personal or other types of immortality; belief in God and of what kind; human freedom; the meaning and purpose of life; etc.

pietism: A German Protestant movement of the 18th century which was inaugurated about 1675 by Philipp Jakob Spener * and developed later at Halle under the guidance of August Hermann Francke.* Great emphasis was placed on personal religious experience. The movement came partly as a reaction to the period of Protestant scholasticism and formal orthodoxy. There was no disposition to stand outside the church; rather, it was an attempt to stress those doctrines which would promote practical piety. Pietism got expressed in philanthropic and missionary enterprises, a gospel of consecrated living, revivals, minimization of "correct" doctrines—in some extreme cases separation from the organized churches, asceticism, religious fanaticism, provincialism and a kind of "religiosity."

Precursors of Pietism were Caspar von Schwenckfeld; * the mystic Johann Arndt * (d. 1621) who wrote widely read Lutheran devotional books, best known of which was his *True Christianity* (calling forth bitter criticism from the households of orthodoxy); John Gerhard of Jena who wrote *Sacred Meditations*; Christian Scriver, author of *Gotthold's Emblems*; John Valentine Andrea of whom Spener remarked: "Had I the power to call any one from the dead for the good of the church, it would be J. V. Andrea." (*See* Boehme, Jacob.)

Pietism at Halle influenced Zinzendorf * who organized the revived Moravian * church. Lutheranism in America began its pioneer establishment under the same influence in the person of Henry Melchior Muhlenberg * who continued attachment to the movement. Scandinavia, too, felt the strong influence of pietism.

See free-church movement in Sweden and America; readers; Rosenius, Carl Olof; Schartau, Henric; Scott, George.

Pilgrim Holiness Church: Combined bodies of holiness churches in California united with others in 1922 and still others later. Characteristic doctrines and features: new birth, sanctification, healing, Second Coming, premillennialism,* camp meetings, etc. Headquarters: Indianapolis, Indiana. Polity both congregational and episcopal.

Pilgrims, the: *see* Congregationalism; Puritans and Puritanism.

Pillar and Ground of Truth, the: *see* Churches of the Living God.

Pillar of Fire: *see* Evangelistic Associations.

Plan of "Evangelical Union": *see* Lutheranism.

Plan of Union (Congregational and Presbyterian): *see* Presbyterianism.

Plymouth Brethren: A movement originating in 1827 in Plymouth and Bristol in England. It has no definite ritual or ecclesiastical organization, no ordained ministers and has traditionally few church buildings. No creed but the Bible. Premillennialists.* They were originally called "Believers," "Christians," "Saints" or "Brethren."

There are distinguishable six groups: the Conservative Brethren (1885); the "Open" Brethren (with great variety of doctrine); the "high-church" with emphasis on the powers of Christian assembly; those who disclaim any specific designation or sectarian distinction; a strict orthodox party which meets in "gatherings" and claims no specific name; and a group which emerged in 1906 on question of polity.

poena: *see* penance.

poimenics: From the Greek *poimen* meaning shepherd, *poimaino,* to tend a flock. In theological discipline the term refers to those matters dealing with the theory and art of pastoral care. Nowadays the term is given up for the more general topic pastoral theology.*

polemics: From the Greek word *polemos* meaning war. This term refers to that branch of theology which deals with matters of controversy over doctrines and dogmas * of the church. In

an earlier day polemics was a special discipline taught in theological seminaries in the art of disputation in attacking the arguments of opponents of a given orthodox system. It was the know-how of attacking the arguments of heretics, assuming the absolute truth of a theology alleged to be based on Scripture, exegesis, tradition, church dogmas, and even reason. Today polemics has almost disappeared in Protestant theological training in the increase of more charity and understanding of differences of theological opinion.

polity: This term covers matters of organization of the individual church or the denomination, its government, discipline, officers, procedures, and related matters.

The three classic forms of church polity (each considered to be primitive, Biblical or apostolic) are:

1. The episcopal polity (episcopacy) with bishops (*episkopos* meaning "over-seer") exercising oversight of parishes and districts (dioceses) and special privileges and rights of their order (such as confirmation and ordination). The Roman and Greek Orthodox churches and the Church of England recognize ranks of bishops (*e.g.*, archbishop) by virtue of the tradition of territorial jurisdiction (political circumstance or the prestige of a city). The Roman church recognizes a bishop *par excellence*, the pope, with the right of ecclesiastical rule over the entire constituency. The Methodist Episcopal Church carries on in the U.S.A. its Anglican heritage of government although the bishops are not regarded as of a separate order and have their prerogatives curtailed. European Lutheranism has also carried on the episcopal form of polity.

2. The presbyterian polity rests upon the idea of *presbuteros*, presbyter or elder (a N.T. sanction), the teaching elder being the ordained minister and preacher and the ruling elders being laymen selected and so ordained by the congregation. The session is composed of elders and carries on the responsibilities of church matters particularly in the religious sphere. The Presbytery consists of ministers and one ruling elder appointed from each church in a district and is charged with ecclesiastical and spiritual oversight with authority of such a district. Presbyteries form a part of a synod and synods (larger governing bodies) unite to form

a General Assembly (which has judicial, executive and legislative authority except by certain limitations of concurrence of presbyteries).

3. The congregational polity emphasizes the individual congregation as the focus and unit of government, deciding its own form of religious thought and expression. Ministers are subject to their own congregations; lay-deacons are also democratically elected and share with the minister the responsibility of spiritual leadership. Congregations have formed loosely organized associations or conventions to share common interests without the surrender of the complete independence of the congregational unit.

Modifications of these forms are found, *e.g.*, Lutheran churches in America are theoretically congregational but practically Presbyterian in the authority given to synods in doctrine, polity, liturgical and legal sanction, and among those of Nordic European background an occasional overt expression toward an episcopal form of polity sometimes in deed and sometimes in an expression of hope.

For further clarification *see* under headings of specific churches. *See* church, the Christian; clergy.

pope: *see* polity.

Porter, Frank Chamberlin: (b. 1859) A professor of Biblical Theology in the Yale Divinity School, whose book *The Mind of Christ in Paul* (1930) defended the thesis that Paul's religion was in harmony with that of Christ (not a distortion).

postmillennialism (postmillenarianism): The doctrine that the thousand year reign of Christ on earth will occur after the effective spread of the gospel message. A terrible struggle will then occur between Christians and evil forces and then Christ will appear and the final judgment occur. The earth will then be destroyed and a new heaven and a new earth appear. *See* chiliasm; premillennialism; millenarianism; Second Advent.

Post-Nicene Fathers: *see* Church Fathers.

power of the keys: *see* keys, power of.

Prayer Book (Anglican): *see* Book of Common Prayer.

prayer veil: Worn by certain Mennonite "sisters" of the church during worship as a symbol of the headship of man (I

Cor. 11:2–16)—in America a small white cap of a finely woven net.

predestination: The doctrine that God has determined the events of everyone's life and/or the destiny or salvation of each individual. Determinism is found in many religions: fate (Greek and Roman), the routine of a cosmic cycle (Indian), kismet (Islam), rational necessity (Stoic), the will of God (Hebrew, Jewish, Christian).

St. Paul gave expression to predestination (Eph. 1:11; Rom. 8:30; Rom. 9:18) and Augustine * developed the idea on the basis of man's sinfulness and utter helplessness to attain Divine favor without the favor itself being bestowed as a gift (grace) of God himself. (Pelagianism * opposed this extreme Augustinian affirmation.) In Reformation theology with its emphasis upon man's depravity * (Luther giving expressive emphasis to sin and grace in salvation) this doctrine came to the front particularly in the views of Bucer * and Calvin.* The latter made the doctrine a corollary of the majestic sovereignty of God who determines altogether by the rule of right which is His Will. Gomarus * and Beza * helped to accentuate the doctrine of theological determinism in its extreme form on the question whether predestination occurred before (supralapsarianism *) the fall of man or after (infralapsarianism *) the fall. The Arminian group protested against a rigid Calvinism and a controversy issued in the affirmation of the Synod of Dort * in which unconditional election became re-affirmed, thus setting the stamp of orthodoxy within the Reformed Church.

Double predestination (in certain expressions of Augustine) and definitely in the thought of Isadore of Seville, of Gottschalk (the latter two of the medieval period) holds that God's decree of election of some to salvation includes God's rejection of others. Calvin gave expression to the view: God "does not choose all for the hope of salvation, but gives to some what he denies to others." Thus "to some eternal life is foreordained, and to some eternal damnation." Justification lies in the inscrutable Will of the sovereign God.

Preterition is the term for the softer form of predestination,

viz., that election to salvation is positive, that non-election is negative, *i.e.*, a passing by of non-elected individuals who then suffer the consequences of their own sins. The Westminster Confession * affirms of the non-elect that God is pleased to pass them by although their punishment is ordained "to the praise of his glorious justice." *See* foreknowledge; Lambeth Articles; Missouri Lutherans; Presbyterian Church in the United States; Remonstrance, the; reprobation; Zwingli, H.

premillennialism (premillenarianism): The doctrine of a thousand year reign of Christ on earth preceding the millennium. Christ is expected to return bodily to rule with his saints. At the end of the period of a thousand years Satan will be loosed. Satan and his cohorts will fail and eventually be cast into the eternal fire. The earth will then be reclaimed by the redeemed. *See* Advent movement; chiliasm; millenarianism; postmillennialism; Second Advent; also: Pentecostal.

presbyter: *see* polity.

Presbyterian Church in the Confederate States of America: *see* under "New School" and "Old School" Presbyterians.

Presbyterian Church in the United States: This church issued from the slavery question and the civil war strife. Organized from southern groups in 1864 and joined later by bordering state groups of Presbyterians they practiced segregation of races for the sake of negro autonomy. Its theology conservative Calvinism, women ministers not permitted, nor political questions to be discussed in its courts. It gives more power to ruling elders. It has a General Assembly, presbyteries, etc., and operates in the south. Often known as the "Southern" Presbyterian Church. *See* National Council of the Churches of Christ, etc.; "New School" and "Old School" Presbyterians; Presbyterianism.

Presbyterian Church in the United States of America: For background *see* Presbyterianism. The standards of doctrine are the Westminster Confession* and the Larger and Shorter Catechisms.* Modifications have been made. A statement (predestination *), for example: that salvation is universally offered and that sinners condemned are so on the ground of their sins and that all persons dying in infancy are elect and therefore saved

(1903). A Book of Common Worship is approved by the General Assembly (rev. 1931). Legislative, executive and judicial powers rest in courts of the church: session governing the congregation; presbytery governing a group of congregations in districts; synod governing congregations in larger districts; and the General Assembly supreme in judicial power. The process proceeds by elections. The presbytery ordains ministers. *See* National Council of the Churches of Christ, etc.; polity.

Presbyterian Church, Orthodox: *see* Orthodox Presbyterian Church.

Presbyterianism: Presbyterianism looks back to John Calvin * and his thought as the fountainhead of its characteristic type of theology and polity. Presbyterians are not unique as a Protestant denomination in theology since Calvinism * has spread itself over many churches, *e.g.*, the Church of England, Puritan churches, Congregationalism, and other Reformed groups. Its distinctive note is its form of government.

Calvin's Genevan church recognized no higher court than the *Consistoire* or Presbytery; around it Genevan life revolved. The *Consistoire* according to his *Ecclesiastical Ordinances*, charged to consider matters of ecclesiastical discipline, consisted of ministers together with laymen who were presbyters or elders * (the heart of Calvinistic and Presbyterian polity). Elders were elected laymen chosen by groups: the Little Council electing two, Council of Sixty electing four, and the Council of Two Hundred electing six. Presiding was one of the so-called "syndics." (These councils were legislative groups already in existence in the Republic of Geneva. The syndics were those appointed to administrative powers in the same system.) Ministers had certain rights and obligations, presiding over affairs of doctrine and supervising ministerial candidates. Deacons tended the needy; and there were teachers. Calvin's church polity was based upon the following principles: 1) autonomy of the church; 2) the clergy co-equals with none holding divine rights over the others (although there may be other distinctions among clergy); 3) lay participation in church government and discipline; 4) with congregational consent, ministers and lay-elders to exercise the powers of strict

discipline jointly; 5) union of church with state under the rule of God, with the state to support and protect the church and administer ecclesiastically appointed disciplines.

After Geneva, it was in France where the Presbyterian form of government came into being. Calvin was the counselor of the French Reformation (to 1564), his homeland. The Huguenots * received their creed and government from him. The Confession of Rochelle, or the Gallican Confession of 1559 was initially his work. Enlarged by his pupil, Antoine de la Roche Chandieu it was adopted the same year by the Synod of Paris, again ratified at La Rochelle in 1571. This synod adopted the Presbyterian polity (as later modified): *consistoire* in each church, *colloques* (or presbyteries), provincial synods and a General Synod.

In Scotland, in 1560, the Presbyterian Church held its first Scottish "General Assembly" attempting to apply the Calvinistic system to a whole kingdom. The leadership was in the hands of John Knox * who, with others, presented the *Book of Discipline* for adoption—an outline of Presbyterian polity (centering in the idea of elders). Four years later, his *Book of Common Order* was duly adopted—a liturgical manual modeled after the English Genevan church. Thus Calvinistic polity and discipline took roots, deeper with the years, in Scotland and Presbyterianism launched a career as a major daughter denomination of the Reformed Church of Geneva. Presbyterianism became established as the state church of Scotland in 1690. (*See* Scots Confession, the.)

Presbyterianism in England was counted among the major Dissenters * in the struggle with the Church of England.* Calvin made a bid for influence in 1548 when Edward VI came to power. Many of his ideas were adopted. He maintained correspondence with Cranmer,* an influence which extended into the Forty-Two Articles * and later in the Thirty-Nine Articles.* Geneva welcomed English Protestant exiles during the reign of Queen Mary; many of them became leaders in the English Church during the rule of Queen Elizabeth—his *Institutes* (translated) became a widely used text-book for students of divinity. This influence waned after archbishop Laud.*

In the first half of the 17th century Scottish Presbyterianism spread to northern Ireland where Presbyterianism continues to dominate. The Irish church of the Reformation at first gave strong expression to certain Calvinistic doctrines (unconditional election and reprobation—*see* Irish Articles). The Netherlands became Calvinistic by way of Switzerland and France. (*See* Belgic Confession.) In continental Europe Presbyterianism is known as the Reformed Church (although not all Reformed churches were Presbyterian). In Germany the fortunes of the Reformed church mixed with Lutheranism culminating in 1817 with the Evangelical Union of the Lutheran and Reformed Churches of Prussia (advocated by the notable Calvinist minister's son Schleiermacher and founder of a new theology). The Heidelberg Catechism * (1562) was the work of Ursinus (pupil of Melanchthon and Olevianus, pupil of Calvin). (*See* Helvetic Confession of 1566.)

American colonies saw the influx of many Dissenters seeking religious refuge. Presbyterians came from France, the Netherlands and, notably, from northern Ireland and Scotland. As early as 1628 the Dutch Reformed Church with Presbyterian polity was founded in New York. Founder of American Presbyterianism, however, was Francis Makemie (*c.* 1658–1708) who came to America in 1683, a wealthy merchant and minister who took up his residence on a Virginian plantation. He and Jonas Mackie were the first to secure legal rights to preach; Makemie aided in 1705 in the organization of the presbytery of Philadelphia, becoming moderator of America's first presbytery. Twelve years later a synod was organized (New York, Pennsylvania, Delaware and Maryland presbyteries). Colonial American Presbyterians split on questions of conversions and revivals. (*See* New Side Presbyterians; Old Side Presbyterians; Tennent, William; Tennent, Gilbert; Great Awakening, the.) By 1776 Presbyterians stood among the three largest non-conformist denominations in colonial America. With the Baptists * they fought for religious freedom in Virginia. Samuel Davies (1723–1761) founder of the Hanover presbytery was a leading figure (becoming in 1759 president of Princeton College in New Jersey).

From 1766 to 1775 the Congregational and Presbyterian

churches joined in a Plan of Union to preserve religious liberty in their fear of threatened political power of the Anglican church on their soil. John Witherspoon (1722–1794), president of the College of New Jersey at Princeton, became leader of the American Presbyterian churches and became the only clergyman to sign the Declaration of Independence. James Caldwell (1734–1781) Presbyterian minister at Elizabethtown was a fiery revolutionary in the war against England.

Assemblies divided, in 1837, the Presbyterian churches in America into "Old School" and "New School" on the question of the "Plan of Union" with the Congregationalists. Political separation such as that of the Civil War brought ecclesiastical division also into this branch of Protestantism, the Southern Presbyterians withdrawing from the New School Assembly in 1858 and from the Old School in 1861. *See* "New School" and "Old School" Presbyterians; Puritans and Puritanism; Westminster Confession and Catechisms.

presbyterian polity: *see* polity.

presbytery: *see* polity.

prescience: *see* foreknowledge.

preterists: Those who held that the prophecies in the Apocalypse have been for the most part fulfilled during the first centuries, principally the triumph of Christianity over Judaism and other religions particularly with the fall of Jerusalem and of ancient Rome.

preterition: *see* predestination.

prevenient grace: *see* grace.

priest: In the Anglican communion the term is often favored, following the Catholic tradition, in referring to the minister of the church. This is particularly true where the office is considered one of the sacramental rites. *See* Anglo-Catholicism; holy orders.

priesthood of all believers: A cardinal doctrine of Luther's reformation. Christian believers, according to Luther, are priests by virtue of their association in the church to minister not to themselves but to each other in matters of faith. The specially trained and ordained priesthood is not abrogated but seen as representing collectively the priesthood of all believers.

Priestly, Joseph: *see* Unitarians.

Primitive Advent Christian Church: A small group of churches in West Virginia developed recently from the Advent Christian Church.* *See* Advent movement.

Primitive Baptists: Sometimes called the "anti-missionary" Baptists because they opposed modern missionary societies. They also, on the basis of Scriptural simplicity, opposed benevolent societies and Sunday Schools—particularly against centralization of authority. In North Carolina in 1765 the issue was raised and other churches later expressed agreement. The various Primitive Baptist associations did not organize as a denomination, groups employing various names. In general, they were strongly Calvinistic expressing themselves particularly against man-made institutions. Immersion is practiced. Some also practice feet-washing. Most of the churches have declared against instrumental music in worship services. *See* Hard Shell Baptists; Two-Seed-In-The-Spirit Predestinarian Baptists.

Primitive Friends: A group of members of the Religious Society of Friends which withdrew from the Wilburites. Organized in 1861 in protest against alleged modernized beliefs of fellow Friends. *See* Society of Friends.

Primitive Methodism: *see* Methodism.

Primitive Methodist Church in the United States of America: Its origin is traced to southern camp-meeting revivals of the early 19th century. This attracted some Methodists in England who had similar revivals. Camp meeting Methodists in England were expelled by their fellow churchmen, notably Hugh Bourne and William Clowes. A church was then organized taking the name Primitive in England in 1812. Emigrants to America led to the formation of American groups and finally in 1925 to a General Conference in Kewanee, Ill. The doctrines are those of Methodism.* The polity is democratic, without bishops or district superintendents.

Princell, John Gustav: (b. 1845) Minister of the Gustavus Adolphus church in New York City (beginning 1873), he was suspended by the Augustana Synod * in 1878 in the controversy over the Waldenström * view of the atonement (which "heretical" view he held). He had been a student at Chicago University and was friendly with the Mission Friends.* Knowing that others

of his Lutheran associates were quietly liberal, he later branded the Augustana Synod as "organized hypocrisy." For a brief period he served as president of a short-lived college in Knoxville, Illinois under the auspices of the Mission Friends and then served as editor of Swedish journals, writing on the history of the free church movement * among Swedish people. He became a leader in the Swedish Evangelical Free Church.*

Progressive Spiritual Church: Founded by G. V. Cordingly at Chicago (chartered in 1907) with the purpose of lifting the group beyond mere psychic research and into more religious significance. Conventional Christianity is affirmed with modifications according to revelations in spirit-communication. *See* Spiritualists.

propaedeutic: From the Greek word *propaideia* meaning preparatory teaching. In theological circles it refers to any beginning study of theology in general, its various phases and outlines of procedure.

propitiation: *see* atonement.

Protestant, the name: *see* Diets of Spires, 1529.

Protestant Conference (Lutheran), The: Originated (after 1926) out of differences with the Lutheran Joint Synod of Wisconsin and Other States. Lutheran as to confessions, its distinctive features: the Lord's Supper may be observed at either morning or evening services; the realization of spiritual poverty of synodical members; cultivating Lutheran classical hymns; critical appraisal of fellow Christians, searching the heart. Most of the churches are in Wisconsin.

Protestant conservatism: *see* conservatism, Protestant.

Protestant Episcopal Church: The name taken by a conference of clergy and laymen in Maryland in 1780 to designate the American Anglican Church. Since the American Revolution involved political freedom from England, this name was less embarrassing to those in America whose church was the Church of England.* William White (1748–1836), American patriot of Philadelphia, in 1782 outlined the polity of the American Protestant Episcopal Church along the lines of independence and representation of both clergy and laymen. In 1785 a First General Convention adopted the plan of White who, in 1787 along with

Samuel Provoost (1742–1815) were consecrated bishops of Pennsylvania and New York respectively by the archbishop of Canterbury. Bishop Madison of Virginia was similarly ordained in 1790. In Connecticut Samuel Seabury (1729–1796) independently secured consecration as bishop in 1784 from Scottish bishops. In 1789 the General Convention merged the separate groups and revised the Book of Common Prayer * launching the American Anglican Church. In 1919 the National Council was set up giving the church a central administration. Ministers are pledged to a general declaration concerning the authority of the Scriptures and to conform to the doctrine, discipline and worship of the church. *See* Anglo-Catholicism; National Council of the Churches of Christ, etc.; polity, the episcopal.

Protestant liberalism: *see* liberalism, Protestant.

Protestant Reformation, the: An epochal movement which may be dated from 1517, the year in which Martin Luther * challenged the current and abusive indulgence practice of the Roman church, beginning the attack with his celebrated Ninety-Five Theses * posted on the door of the cathedral church of Wittenberg, October 31st. The theses caused an unexpected explosion which rocked the church, events moving swiftly. The hierarchical powers came to realize that the challenge came not from a mild-mannered Augustinian monk easily silenced nor one to be confined to a college campus. Luther himself was giving expression to his own inner religious convictions of the assurance of salvation as a free gift of divine grace apart from deeds and efforts and something independent of the machinery of ecclesiastical sanction. (*See* repentance.) His experience, he found, was akin to those of St. Paul and Augustine.* Accused of heresy he stood trial before the prelates of his church and the princes of state at the Diet of Worms * (1521) refusing to recant and appealing to the Scriptures as the Word of God, to reason and to conscience. Reluctantly he found himself moving farther and farther away from the church which had nurtured him, realizing that differences were more fundamental than certain of the abuses of the church, writing more vehemently as circumstances provoked against the invested powers and their supporting doctrines and practices.

He was riding the waves of a powerful tide which had slowly but surely come in: clashes between separate spheres of government against the monarchy of the Roman church, involving ecclesiastical appointments, taxes and benefices; the growing awareness of nationalism; humanistic revolts against scholastic traditionalism; the subtle undermining of sacerdotal religion by those who gave testimony to the religious achievements of personal and intimate experiences (mystics). He became the voice of the deep feelings of protest among those of the common people as well as of those who played the fortunes of politics. The quick dissemination of information by the improvements of the printing press provided the period with excitement and promoted the head-on clash. His appeal was tuned to the popular level both in writing and preaching. His energy, courage and doggedness could not be accommodated to the techniques of expediency.

The Reformation was soon involved in politics. Germany was broken into small territories. Princes determined the authorized religion. The elector of Saxony and the margrave of Hesse, favorable to Luther, established ecclesiastical reformation in territories under them. Luther had been outlawed by the Edict of Worms * but the edict was not carried out because of political circumstances—the engagements elsewhere of the emperor Charles V * (enemy of the Reformation) preventing. Meanwhile, the Reformation spread into Switzerland, further areas of Germany, Denmark, Sweden, England and elsewhere. The serious attempt by the emperor to halt the heretical movement began in 1546 and was partially successful the following year. In 1555 came the Religious Peace of Augsburg * recognizing the establishment of Protestant territorial churches. Indirectly the Roman hierarchy contributed to the Protestant success playing into the hands of the emperor Charles' enemies, holding him under suspicion.

The Reformation broke the official unity of western Christendom and heralded another epoch. Not only was there a deep schism between the mother and daughter churches but schisms broke out all over the Protestant scene, rent asunder by the very principles of Protestantism, by new and powerful leaderships, by disputations of meticulous theologians. Luther lacked a systematic theology and he bequeathed no hard and fast church

polity. Calvin,* on the other hand, led his own type of Protestantism (Calvinism *) to compete with Lutheranism by the fortunes of circumstance in the French sector of Switzerland, creating a new Protestant Israel in Geneva and bequeathing to his followers a theological system and directives for ecclesiastical organization. Melanchthon,* right-hand helper of Luther, was led to accentuate certain features of humanism which were unfavorable to stricter Lutherans. (Erasmus * and Luther had gone their separate ways, giving contrast to Luther's Lutheranism and the great humanistic tradition to which Luther was no stranger except by the test-stone of his own religious experience.) Zwingli,* early Swiss Reformer at Zurich, influenced by Luther, went his own way following his humanistic training and leanings, separating from Luther and his followers, subordinating church affairs expediently to the civil affairs of the Swiss confederacy. The Reformers reformed the reformers. In England the Reformation rode on the precarious fortune of politics. To Scotland John Knox * imported Calvinism. The Arminian type of Protestantism was to come to flower at a later period (*see* Arminianism). Regarded as extremists by their fellow Reformers and suffering opposition and persecution by fellow Protestants were the Anabaptists * and Socinians * who nevertheless contributed their share to the divergent types of the Protestant Reformation. The Roman church itself was forced to admit abuses within its household and in the Council of Trent * expressed its own Catholic Reformation,* drawing the lines of separation more tightly.

For the Protestant Reformation, Biblical authority became more consciously the norm for faith and practice. This led to controversies of interpretation. Faith and grace were held to have been recovered as primary avenues of salvation alleged to have been crowded out by traditional doctrines and practices of the mother church. The priesthood of all believers * was the cry against the special prerogatives of a priestly class—although Calvinism set up its own ecclesiastical prerogatives as over against the secular authorities and Lutherans came under the jurisdiction of princes. Religious liberty was proclaimed and won but not to full measure since each major interpreter sought to promulgate his own views and crush those who differed. Yet tolerance

had to come after many lessons learned in cruel religious strife. The Protestant Reformation was conservative in terms of the many doctrines and, by and large, even of the many practices retained from the mother church and in contrast to the liberalizing influences which later time was to bring in the newer knowledge of the Scriptures and of the world. It passed through a period of scholasticism which rivaled the scholasticism of the Middle Ages. The very seeds of the Reformation had, however, within them the ever threatening potentialities of new developments of reform both within and without the established churches—later to issue in cults and in liberal Protestant expressions almost strange in their character as related to the original Reformation movement. Many such developments, however, issued from sources quite outside the stream of historic Protestantism although claiming relationship to it.

Provoost, Samuel: *see* Protestant Episcopal Church.

punishment: *see* penance.

purgatory; *see* penance; Trent, Council of.

Puritans and Puritanism: In general, the word "Puritan" conveys the idea of a person who is conservative and bent on reforming along lines of a stricter way of life.

Specifically, the Puritans were those "purifiers" in England and early America who were joined by ties of Protestantism, but who protested against not only Roman Catholic power and practices (sign of the cross, kneeling at communion, clerical dress, etc.) but against the rise of Protestant and Anglican powers. Their name was given to them (during the reign of Queen Elizabeth). Since these people were not committed together in a unified plan and were in disagreement as to how far their reforms should go (whether to be content to remain within a church group—such as the Anglican—or to launch out on their own or to join with others) it is difficult to single them out by a definition covering their practices as a group. Theologically, they differed on Arminianism, Calvinism, Lutheranism and among the various emphases of their fellow reformers; most, however, belonged to the Calvinistic tradition since Calvinism prevailed in English Protestant thought. Although their stricter way of life is traceable to the inherited Roman Catholic practices

(*e.g.*, monastic ideals of medieval Catholicism, etc.) the strict rigors of Calvin's Geneva (or Zwingli's Zurich) were always a norm for living for those who were sensitive to Christianity as a way of life as distinguished from sacerdotal forms. They produced no one leader of the stature of the great Reformers nor did they initiate any great religious revival. Their activity lay increasingly in politics as well as religion.

Some Puritans remained within the Anglican church; others espoused the Presbyterian cause in England in its bid for power; some became extreme Independents * and would go their own way (thus becoming Separatists) while others became moderate Independents recognizing Anglicanism in a semi-separatistic way; many feared the threats of fellow-Puritan Presbyterianism (during the Westminster Assembly *) and revolted politically and with the coming of Oliver Cromwell * to power, their independency gained ascendancy (Cromwell being a Puritan Independent). When the Church of England * passed the Act of Uniformity, 1662, making mandatory the use of the Book of Common Prayer * and requiring loyalty oaths of the clergy Puritanism became outlawed in England. Henceforth, they were called "Dissenters."

The Pilgrims * at Plymouth were Independent, moderate Separatist Puritans; the colonizers of Massachusetts Bay * (and most of colonial New England) were Independent non-Separatist Puritans. (*See* Baptists; Congregationalism; Presbyterianism.) By Independent Separatism is meant the willingness to incur the loss of support of the government and the desire to be free from its control. By Independent non-Separatism is meant the desire to remain within the established church and to achieve independency with the recognition and help of the state.

Puritans characteristically looked to the Scriptures for their religious norm, rather than to tradition or reason. They discounted esthetic developments in religion, in ritual and embellishments of worship. The virtues they stressed were rugged: thrift, sober demeanor, honesty, integrity. Life to them was a tough business, a warfare with the world, the flesh and the devil. A vision there was of a Destiny promising the blessedness of final victory in the warfare. Morality is part and parcel of the exalted

meaning of life so much so that every single detail of everyday living counted in the sojourn. "Finally, be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness . . . wherefore take up the whole armor of God that ye may be able to withstand in the evil day, and, . . . having girded your loins with truth and having put on the breastplate of righteousness . . . withal taking up the shield of faith . . . and take the helmet of salvation and the sword of the Spirit which is the word of God. . . ." (Eph. 6:10–17). This was, in essence, the trumpet call of Puritanism.

Pusey, Edward Bouverie: (1800–1882) A great scholar at Oxford, especially in Biblical learning, a preacher of weight, Pusey's association with the Oxford Movement * gave prestige to it. The movement has often been called Puseyism by his opponents. His emphasis was upon the sacramental and divine character of the church and its ordinances. When John Henry Newman * joined the Roman church and many others with him, Pusey remained to give leadership to his party. *See* Anglo-Catholicism; Church of England.

Puseyism: *see* Pusey, Edward Bouverie.

Q

Quakers, the: Founder of the Quaker movement was George Fox.* It may, roughly, be divided into three periods: pioneer period from the beginning to 1660; the taking shape of organizational forms to the Puritan Revolution of 1689; and the later development of progressive disappearance of its original characteristics and transformation into what is now called simply "The Society of Friends." The movement in its beginning phase follows the career of Fox and his company of "Children of Light," "Friends of Truth." "Quakers" they were called—an epithet which may have had its origin in a remark of Fox in 1650 admonishing a justice of the peace (who had sentenced disturbing preachers to jail) to quake before the word of God and Fox receiving the reply "You are nothing but quakers!" The name caught fancy, was widely quoted and brought unholy amusement to the critics.

Quakerism became a movement of collective protest against straight-laced ecclesiasticism, particularly against the formalism of Scotch Presbyterians who were currently bidding for power in England. Persecutions were aggravated by fanatical outbursts and rejection of customs and decorum on the part of the children of Light—inspiring the whole army of Protestants, in England and America, to regard them as religious outlaws. The state authorities viewed with alarm their pacifism and their refusal to give oaths of fidelity.

The earliest organization of Quakers (before 1660) was highly simple: no priests or ministers; all equal and, if moved by the spirit, qualified to preach—including females; no creed.

After 1660 a more formidable organization emerges: worship in the manner of a Silent Meeting set for the First Day of the week which follows the rule of absolute silence until the Spirit touches one of the number; a monthly meeting consisting of

representatives from locals; quarterly meeting for provinces; annual meeting for the entire association.

Swarthmoor became the Herrnhut * of the Quakers, established by Fox as the mother house of the movement. From it preachers were commissioned and to it they returned for rest. Upon the publication of James II of the declaration in 1687 giving to all faithful subjects liberty of conscience Quakers and Catholics gave thanks for their religious freedom while Protestants protested.

George Fox visited America in 1671–73 where his zealous converts had sought to establish themselves. Tolerant Rhode Island became the Quaker stronghold and then, in 1681, when Pennsylvania was granted by Charles II to William Penn, a Quaker convert, this territory became the center of its interest.

The publication of Robert Barclay's works (1690) and those of William Penn (1693) gave doctrinal form to Quakerism and marked the beginning of dissenting schools.

For a continued resumé of Quakerism *see* Society of Friends.

Quakers, Shaking: *see* United Society of Believers (Shakers).

Quicunque vult: *see* Athanasian Creed.

R

Rabanus Maurus: *see* foreknowledge.

Racovian Catechism, the: *see* Socinians.

Radbertus, Paschasius: *see* transubstantiation.

Raikes, Robert: *see* Sunday School movement.

Randall, Benjamin: *see* Free Will Baptists (Bullockites).

ransom theory: *see* atonement.

Rauschenbusch, Walter: (1861–1918) Called the "prophet of the social gospel." * He served a modest German Baptist church, ministering unselfishly to the poor. Student, editor, translator and author of German works, he became a distinguished professor (of church history) at Rochester Theological Seminary in New York, publishing books on the social implications of Christianity, notably: *Christianity and the Social Crisis* (1907), *A Theology for the Social Gospel* (1917) and *Prayers of the Social Awakening* (1925).

readers: 1) In Sweden beginning about the 1840's there arose sporadic meetings of pietists and state-church non-conformists (Lutheran) who read the Bible and devotional literature in homes. These people were called readers (*läsare*). The term came to be applied to any Christian who was openly devoted to his religion regardless of his church affiliation. *See* free-church movement in Sweden and America; Rosenius, Carl Olof; Scott, George.

2) In Christian Science practice, the service is conducted by a first and second reader, usually a man and a woman, elected by their self-governing branch church. The Mother Church includes both readers as members of the Board of Directors, each branch society following the pattern. There is no professional clergy or priesthood.

3) In Episcopal Church polity, a lay-reader is appointed by the bishop or ecclesiastical authority to assist in public services, in the care of the poor and sick and in religious training.

real presence: The doctrine that Jesus Christ is (somehow) truly present in the sacrament of the Lord's Supper.* *See* Book of Common Prayer; Lutheran doctrine of the "real presence" in the Lord's Supper; transubstantiation; ubiquity.

reason and faith: *see* existentialism.

reconciliation: *see* atonement.

redemption: In general this term refers to a state of loss or disharmony which is to be resolved by the fulfilment of certain conditions. Its usual meaning is payment for the recovery, deliverance or re-instatement of harmony between man and God. In Christian thought Christ has assumed the rôle of Redeemer—the mediator between fallen man and God. Many ideas have pictured this mediating relationship: Christ a ransom or substitute payment, an ideal moral teacher and example by which discipleship is to measure its status and progress, the vicarious sufferer, the satisfier of God's righteous wrath against sin, the supreme sacrifice required by offences of man whose own sacrifices to atone are insufficient, the emancipator of both sin and guilt, etc. The Protestant reformers stressed two elements in redemption: 1) it is an objective Divine arrangement due to the Divine character and will and not something subjective and personal on the part of man; and 2) it is an act of a gracious God, a gift freely bestowed and not dependent upon man's endeavors however exalted. *See* atonement; justification by faith; original sin.

Reformation, the: *see* Protestant Reformation, the.

Reformed and Lutheran churches in union: *see* Schlatter, Michael.

reformed Catholicism: *see* Anglo-Catholicism.

Reformed Church, Christian: *see* Christian Reformed Church.

Reformed Church in America: This body looks back to the Reformed Church in Holland. Holland was a stronghold of Protestantism, a refuge for the persecuted. Before 1560 a united organization had been effected and a few years later synods, following the presbyterian form of polity of Calvin. The Belgic Confession of Faith,* the Heidelberg Catechism * were standards of doctrine—so also the pronouncements of the Synod of Dort.*

The Reformed faith came to America with the early Dutch

settlers. Jonas Michaelius became the first minister of the New Amsterdam Church in 1628, the present "Collegiate Church" organized the same year. Holland gave support to these missions. In the mid-18th-century controversy broke on questions of polity, two parties: Coetus and Conferentie bringing about eventually the independence of the American Reformed group. Jacobus Frelinghuysen * advocated indigenous training of its ministers. A college was eventually founded in New Brunswick, New Jersey (first charter 1766), later becoming Rutgers College (with a theological school). The church became united under John Henry Livingston who took the leadership of the New York church. A General body was formed, together with five particular groups. In 1794 the General Synod was organized with the presbyterian polity. Two names were then in use: The Dutch Reformed Church in North America and The Reformed Dutch Church in the United States of America. In 1819 the name adopted was: The Reformed Protestant Dutch Church; in 1867 this was changed to: The Reformed Church in America. Originally the church was particularly strong in New York and New Jersey; later immigrations settled in the middle west, in Michigan and Iowa—for the most part joining the general body. One Dutch settlement founded Hope College, Holland, Michigan (1866) and Western Theological Seminary. Central College at Pella, Iowa became a Reformed Church institution in 1916.

The Church continues its adherence to the Reformed confessions (named above). Baptism is administered to adults either by sprinkling or immersion. Calvinistic theology prevails. The polity continues presbyterian. *See* National Council of the Churches of Christ, etc.

Reformed Church in the United States: Formerly called the German Reformed Church, adopting the above title in 1869. It traces its origin chiefly to the German, Swiss and French who settled in America early in the 18th century. Merged with the Evangelical Synod of North America. *See* Evangelical and Reformed Church.

Reformed Churches: In its historic sense these churches comprehend those Protestant churches which look back to Zwingli *

and Calvin * as their progenitors. In this sense, they are collectively distinguished from Lutheran Protestants.

In a more specific sense the term refers to such churches as the Reformed Church in America, the Dutch Reformed (Presbyterian), German Reformed, Reformed Presbyterian and Reformed Episcopal, etc.

Reformed Dutch Church in the United States of America: *see* Reformed Church in America.

Reformed Episcopal Church: This church was formed in New York City in 1873 by bishop George David Cummins (of Kentucky)—and others—under criticism for participation in union communion service and particularly because of his critical concern over ritualistic and Catholic tendencies of the church (Episcopal). The name was chosen to point to the Anglicanism of the Reformation and to Protestant Episcopalianism after the American Revolution. It honors the Book of Common Prayer * (ed. of 1785); opposes sacerdotalism; rejects the doctrine of the presence as one in the sacramental elements and also the view that the Lord's Supper is a renewed sacrificial mass; disavows baptismal regeneration as the only regeneration. The episcopacy is held to be ancient and desirable but not one of divine right. It rejects the claim of any polity to special Scriptural sanction. All believers are of "a royal priesthood," no special priest-category for ministers. It honors ordination by other denominations; claims succession of the ministry through its bishops (who do not constitute a separate house in the General Council); seeks church unity. The substance of the historic faith it claims to maintain; otherwise, freedom of theology and practice. In Philadelphia it has conducted its theological seminary.

Reformed Mennonite Church: This church looks back to Francis Herr (1747–1810) (and his son, bishop John) who launched the movement. The church was organized among Pennsylvania Mennonites in 1812. Strict in discipline, especially on shunning,* no Sunday schools, no educational institutions, no missions, no fellowship with other denominations, strict in adherence to the Scriptural principle of non-resistance—they claim adherence to the Dordrecht Confession of Faith.* For background, *see* Mennonite Churches (in general).

Reformed Methodist Church: Organized in 1814 as dissenters of the Methodist Church at Readsboro, Vt., on the question of Methodist episcopal polity. They fostered revivals and reached out to five states and Canada. Numbers of conferences merged with other Methodists—all but four in the east. Congregational in polity, Methodist in doctrine (fundamentalistic), with emphasis on "entire sanctification." It operates summer camp meetings at Lily Lake, Binghamton, N. Y.

Reformed Methodist Union Episcopal Church: A group which withdrew from the African Methodist Church * in 1884 in dispute over methods. The following year the church was organized in Charleston, S.C. Its doctrines and polity are in accord with Methodism.

Reformed New Congregational Methodist Church: Organized in 1916 in Illinois under the revival preaching of two ministers, one of an Independence Mission and the other of the Congregational Methodist Church. Congregational in polity, the church is evangelistic, opposes divorce, war, secret orders and encourages plain wearing apparel.

Reformed Presbyterian Church in North America and Reformed Presbyterian Church of North America: In 1774, near Harrisburg, Pennsylvania, the Reformed Presbytery of America was organized by Covenanters * from Scotland and northern Ireland who had organized in 1743 in Scotland as the Reformed Presbytery. In 1782 they merged with two Associate presbyteries to form the Associate Reformed Synod. In 1798 dissenters formed the constitution of the Reformed Presbytery of North America particularly in western Pennsylvania which developed into a synod in 1809 and a general synod in 1823. In the second decade of the 19th century the Reformed Presbyterians required their members to free slaves. In 1833 disunity developed on the question of whether or not the non-recognition by the Federal Constitution of God and Christ's supremacy should continue to prohibit voting and holding civil office on the part of true discipleship, with the result of the formation of the Reformed Presbyterian Church in North America, General Synod, rejecting "political dissent" and the Reformed Presbyterian Church of North America, Old School. These churches are better known

simply as "Covenanter." *See* Reformed Presbyterian Church in North America, General Synod; Synod of the Reformed Presbyterian Church of North America.

Reformed Presbyterian Church in North America, General Synod: (*See* Reformed Presbyterian Church in North America and Reformed Presbyterian Church of North America.) A Covenanter * Church, holding the Westminster Confession,* Presbyterian in polity, emphasizing the headship of Christ over nations, care being taken in involving oneself in civil affairs of questionable status (even in elections). A college and theological seminary are supported at Cedarville, Ohio.

Reformed Presbyterian Church of North America, Synod of: *see* Synod of the Reformed Presbyterian Church of North America.

Reformed Presbyterians: *see* Cameronians; Covenanters.

Reformed Protestant Dutch Church: *see* Reformed Church in America.

Reformed Zion Union Apostolic Church: A re-organized church in 1882 which looks back to an earlier group of 1869 of former slaves out of sympathy with the Negro Methodists. The churches are small in number, Methodist in doctrine and polity, and located in the south.

regeneration: Literally, to be born again; regarded by Protestant theology as the work of the Holy Spirit.

Baptismal regeneration is the doctrine that in baptism a new birth occurs, not dependent upon faith nor age but solely the work of Christ's promise and the supernatural character of the sacrament and by means of which the child or adult is "transplanted" into the Christian church. *See* sacraments.

Regular Baptist Churches: *see* General Association of Regular Baptist Churches.

Regular Baptists: These Baptists claim to represent the original English Baptists before distinctions arose among them. The churches are chiefly in North Carolina, Virginia, West Virginia, Kentucky and adjoining states. They have been only loosely associated.

Relief Church: Following the leadership of the deposed minister Thomas Gillespie (1708–1774) who refused to participate in the

installation of a minister not wanted by a church, this group of dissenting Presbyterians in 1762 separated from the Church of Scotland,* disapproving the current practice of patronage. It was termed "relief" implying its own independence of established requirements. In 1847 together with the United Secession Synod a union was effected in the organization of the United Presbyterian Church.*

religious humanism: In general this position affirms the area of man's experience, his values, his social obligations, his present world as a sufficient limit for the loyalty of his faith and commitment. What lies beyond this, *e.g.*, another existence, a supernatural realm and the like, is beyond the pale of interest. (One world at a time.) God indeed may (or may not) exist; but the practical value of such a belief is the important consideration. Religious humanism is positivistic; it is not given to metaphysical speculation. *See* Foster, G. B.

Religious Peace of Augsburg: A compromise settlement in 1555 between Lutherans and Roman Catholics effecting territorial peace. Equal rights in the empire were granted both sides; one faith in a given territory to be determined by the secular prince, the principle *cujus regio, ejus religio* (whose the rule, his the religion). Catholic spiritual rulers who turned Protestant forfeited their positions and holdings thus protecting Catholic subjects ("ecclesiastical reservation"). Any person who changed his faith from that which is official in his territory received the right to emigrate, to the sale of his property, to honor and freedom. Germany became permanently divided and Luther's desire for a Protestant Germany vanished and so also the Catholic vision of a visible Catholic unity.

This Diet of 1555 also was the first to give legal status to the Augsburg Confession * as the standard of Protestantism in the empire. *See* Protestant Reformation, the.

Religious Peace of Nuremberg: *see* Diets of Spires, 1542.

Religious Society of Friends, Central Yearly Meeting: A small number of Friends churches meeting annually. Interested in foreign missionary activity in Bolivia, S.A. *See* Society of Friends.

Religious Society of Friends (Five Years Meeting): A confederation of Friends dating back to 1902. Orthodox group. No formal creed. Attach great importance to the "inner light," dispense with outward ordinances; preach with emphasis peace and non-resistance; non-liturgical. *See* National Council of the Churches of Christ, etc.; Society of Friends.

Religious Society of Friends (General Conference): A national organization comprising one branch resulting from the separation in 1827 and called liberal or "Hicksite." "Light within" emphasized with a measure of divinity in all—is taught. *See* Society of Friends.

Religious Society of Friends, Kansas: *see* Society of Friends.

Religious Society of Friends of Philadelphia and Vicinity: *see* National Council of Churches of Christ, etc.; Society of Friends.

Religious Society of Friends (Orthodox Conservative): A group of Friends who separated with the desire to return to the primitive teachings of the Friends. Leader: John Wilbur, a New England minister who opposed John Gurney. *See* Society of Friends.

Relly, James: *see* Universalism.

Remonstrance, the: A statement of faith defending Arminian views signed by some forty sympathizers in 1610. It consists of five articles: 1) conditional election based on God's foreknowledge of man's response to the means of grace; 2) universal atonement intended by God although benefits accrue only to believers; 3) the inability of man to achieve salvation or the good life apart from Divine grace; 4) God's grace is not irresistible; 5) perseverance of believers is doubtful, man may lose the grace once bestowed. Except for the third point each doctrine was directed against orthodox Calvinism. The defenders of the statement, claiming to be good Calvinists, were called "Remonstrants" * and the opponents "Contraremonstrants." The controversy led to the Synod of Dort.* *See* Arminianism.

Remonstrants, the: Ablest theological representative of the Remonstrance * platform was Simon Episcopius (1583–1643),

friend and pupil of Arminius.* Other leading Remonstrants were the statesman Johan van Oldenbarneveldt (1547–1619) and Hugo Grotius.* *See* Synod of Dort.

Renewed Unity: *see* Unity (Evangelical) of Bohemian and Moravian Brethren in North America.

Reorganized Church of Jesus Christ of Latter Day Saints: Claims to be the true successor of the original church (1830) of Joseph Smith.* The church looks back to a controversy with Brigham Young * in 1852 who claimed a revelation on polygamy. After Joseph Smith's death (1844) factions developed. One reorganization occurred in 1852 completed in 1860 under the leadership of Joseph Smith, Jr. (d. 1914). This Reorganized Church moved its headquarters (Zion) in 1865 to Plano, Ill., then in 1881 to Lamoni, Iowa and in 1920 to Independence, Mo. The church holds that Jesus Christ is the Son of God, marriage a sacrament, monogamy as the original teaching of the founder, separation of church and state, social reform, the Bible and the Book of Mormon as the Word of God, etc. It has bishops, elders, priests, teachers and deacons.

repentance: Repentance is the beginning of the restoration after a fall into sin on the part of an individual to newness of life with God. Two considerations make up repentance: contrition (or the awareness of an awakened conscience of the tragedy of sin) and faith that Christ absolves the penitent from the terrors of its consequences. Good works are the fruits of repentance.

In the Roman Catholic Church the restoration is achieved by the sacrament of penance.* For Protestants, restoration is achieved by repentance and faith in the gospel of Divine forgiveness in Christ.

The issue between these two conceptions was a major point of controversy in the Protestant Reformation.* The Church of the Middle Ages viewed repentance as involving the doing of penance (Roman Catholic Bibles still translating repentance as the doing of penance).

Luther broke with the pentitential system and substituted justification by faith.* The indulgence * question became the

overt issue. His Ninety-Five Theses * emphasized the whole life of repentance and not penance as such.

reprobation: This term means the failure of those to attain God's election to salvation and thus must suffer eternal condemnation. *See* foreknowledge; predestination.

resistible grace: *see* Arminianism; Remonstrance, the.

restitution: *see* penance.

Restitutionists: *see* Churches of God in Christ Jesus.

restoration: *see* penance; repentance.

retreat: A retirement from ordinary life to spiritual exercises or to silence.

Revelation, The Church of: *see* Church of Revelation, The.

revivals: *see* Evangelical Movement, the (Anglican); Finney, Charles G.; Great Awakening, the; Great Revival, the; Moody, D. L.; New Measures; pietism; Second Awakening, the.

righteousness: *see* atonement; justification by faith.

Ritschl, Albrecht: (1822–1889) Influential theologian whose thought became known as Ritschlianism * by a large company of followers. A professor of theology at Göttingen. His best known work: *The Christian Doctrine of Justification and Reconciliation* (Eng. tr., 1872).

Ritschlianism: A school of theological thought of great power in the 19th century, inaugurated by Albrecht Ritschl.* This school emphasized what is known as the religious value-judgment. Man reacts to the world of experience: 1) by dependent or concomitant value-judgments, those dependent upon perceptions, facts of experience, natural science data, etc. and 2) by independent or religious value-judgments which affirm his superior worth whatever the limits suggested by a finite world and confirm his dependence upon a superhuman reality or God. God is not demonstrable by speculation, by evidences in nature, by feelings, by an *a priori*, nor by intuition or mystic experience. God is the necessary implication of the independent religious value-judgment. This latter judgment asserts man's need for a God as a deliverer from man's limitations. Man needs God; man asserts God. Belief in God is a judgment of value. There is an independence in the area of religion and theology not conditioned by anything other than the self-assertion of worth. The kingdom

of God and redemption—these are the focal points of the Christian religion. Doctrines are of less significance, however, than the value-experience.

Ritschlianism dominated Protestant liberal thought in Germany, England and America from about 1875 to the beginning of World War I.

River Brethren: A composite (Mennonite, etc.) brotherhood "down by the River" (*c.* 1770) in southern part of Lancaster county, Penn., called so because of their habit of baptizing in the river. In 1820 an organization was effected which became later the "Brethren in Christ" holding trine immersion and non-conformity to the world. (Also bishops, conference, etc.) Divisions occurred. The Yorker (York County) or Old Order German Baptist Brethren withdrew in 1843 (no organization; met in barns); the Brinsers in 1853 or "United Zion's Children." The latter group practices feet-washing, love feasts as communion and trine immersion. Matthias Brinser was their first bishop.

Roberts, B. T.: *see* Free Methodist Church of North America.

Robertson, Frederick William: *see* broad church party.

Robinson, John: *see* Congregationalism.

Rochelle, Confession of: *see* Presbyterianism.

Rock, Johann Friedrich: *see* Amana Church Society.

Roman Catholic Church: *see* Trent, Council of.

Roman Catholic conception of the church: *see* church, the Christian.

Rose, Hugh James: (1795–1838) Educated at Cambridge, Rose was an Anglican clergyman and founder of the *British Magazine* (1832) to further some of the ideas which were akin to the Oxford Movement.* The church (*i.e.*, the Church of England *) possesses unique authority, he held, and is essentially unchangeable, that is. not of the variableness of Protestantism.

Rosenius, Carl Olof: (1816–1868) Swedish lay preacher, pietist, disciple and successor to George Scott,* his contribution lay in a revival of religion not only in Sweden but among Swedish immigrants in America. He was loyal to the state Lutheran church both as to doctrine and practice although he kindled an independent religious fire within and without. He was editor of *Pietisten* and *Missions-Tidningen,* inspired song writers, a

Prayer Book, devotional works and so-called readers.* *See* Mission Friends.

rubric: So-called from printing in red in the service books. The purpose was to direct those who officiate at divine services.

Rumanian Orthodox Episcopate of America: *see* National Council of the Churches of Christ, etc.

Russell, Charles Taze: *see* Jehovah's Witnesses; Millennial Dawn.

Russellites: Followers of Charles Taze Russell. *See* Jehovah's Witnesses.

Russian Mennonites: *see* Church of God in Christ (Mennonite); Hutterian Brethren, Mennonites; Krimmer Mennonite Brueder-Gemeinde; Mennonite Brethren Conference, Evangelical; Mennonite Brethren Church of North America; Mennonite Kleine Gemeinde.

Russian Orthodox Church in America: *see* National Council of the Churches of Christ, etc.

Rutherford, J. F.: *see* Jehovah's Witnesses.

Ryle, John Charles: *see* low church party.

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Sabbath, Puritan: *see* Westminster Confession and Catechisms.

sacerdotalism: A commitment of reverence and loyalty to the priestly type of religious expression and to high-church order (ritual, ordinances, etc.).

sacrament of the altar: Refers to the Lord's Supper.*

sacramental grace: *see* grace; sacraments.

sacramental rites: *see* sacraments.

sacraments: Protestant theology has carried over from Catholicism the two "sacraments of the gospel," *viz.*, baptism * and the Lord's Supper * (in distinction from Roman Catholicism which had five others: confirmation, ordination, penance, marriage and extreme unction).

Anglo-Catholicism,* in addition to the two, stresses the sacramental character of the Christian religion, special grace being operative in special vehicles or expressions. These are termed "sacramental rites": confirmation,* penance * or absolution,* holy orders,* marriage * and holy unction.*

In general, a sacrament in Protestant thought is a holy ordinance instituted by Christ in which Divine grace is conferred or sealed or represented.

The words of institution taken from the New Testament Scripture and the Lord's Prayer are the usual core of the liturgical form together with the visible elements: water for baptism; bread and wine (or its substitute) for the Lord's Supper. Interpretations vary, from the doctrine of conferred sacramental grace,* on the one hand, to a dedicatory or memorial rite, on the other.

See Calvinism; Lutheran doctrine of the "real presence" in the Lord's Supper; Marburg Conference, the; regeneration.

sacrifice: *see* atonement.

sacristy: The place in the church where vestments are kept.

salvation: *see* atonement; justification by faith; penance; redemption; regeneration.

Salvation Army: Founder was William Booth (1829–1912), an ordained minister of the Methodist New Connection * Body in England. It began with street meetings about 1865 and then to tent meetings. Originally there was no plan for a separate organization; rather, it was to be supplementary to the work of the churches. The East London Mission was a first-fruit of the work; then other sections of London and later to population centers of Great Britain. Booth became general superintendent. Following military methods (British) the name taken was a symbol of war upon the forces of evil. The spiritual regeneration of man is the primary object. Missionaries became captains; members: soldiers; a weekly magazine: *The War Cry*. The United States was the first foreign land invaded (1880). Today the Army is battling in lands all over the world. Its theology is conservative and simple: belief in God, the Bible, holy living, service, atoning sacrifice of Christ, sacraments as spiritual (neutral as to the two Protestant sacraments). "Articles of War" include a pledge to prohibition (liquor and drugs).

The corps is the unit of the organization. A member is sworn in after conversion and the signing of the Articles. Officerships proceed from intensive cadet training in training colleges.

International headquarters are in London, with major headquarters in the U.S.A., in New York, Chicago, San Francisco and Atlanta, with commanders in charge of these "territories." A national office and a national secretary are maintained. *See* American Rescue Workers; Volunteers of America.

salvation, order of: *see* ordo salutis.

Salzburg Lutherans: *see* Lutheranism in America.

Sancroft, William: *see* Church of England; non-jurors.

sanctification: Literally means, to make holy: a life become holy. For Luther this meant the righteousness bestowed, a justification * by faith which is the act of a compassionate God. To make holy, according to Luther, is to be justified and righteousness thereby imputed. The sanctified life is a progressive develop-

ment of the righteousness imputed by God in the apprehension of him by faith in Christ. Faith is not belief; it is complete trust.

Early Protestant theologians argued on the question of the relation of sanctification to justification. (*See* Osiander.) Among later Protestant theologians (*e.g.*, in pietism *) sanctification became emphasized more as the life of the fruits of the spirit and less bound up with justification as taught by the Reformers.

Sankey, Ira D.: *see* Moody, Dwight Lyman.

Santamarias, the: *see* General Council of the Italian Pentecostal Assemblies of God.

Sartre, Jean-Paul: *see* existentialism.

satisfaction: *see* penance.

satisfaction theory: *see* atonement.

Savoy Confession: A statement of faith adopted by English Congregationalists at Savoy palace in London in 1658, containing revisions of and additions to the Westminster Confession and adopted by American Congregationalism. *See* Congregationalism.

Saybrook Platform: Adopted in 1708 by Connecticut Congregationalists. In church discipline it adopted the plan of consociations. The consociation was a permanent council including all the ministers in a certain district (county)—a tribunal with jurisdiction to which individual churches might turn for counsel and adjustment. The Platform contained the Savoy Confession * (an English Congregational revision of the Westminster Confession), the Heads of Agreement * (an English Presbyterian-Congregational document) and Fifteen Articles on church discipline. Connecticut Congregationalism moved in its polity thence toward Presbyterianism. By the end of the colonial times, thus, Presbyterian and Congregational names were made synonymous.

Schartau, Henric: (1757–1825) A powerful religious force in Lutheran Sweden, felt more strongly after his death by means of his published sermons and discourses. He opposed lay preaching, separatism; promoted the German type of pietism * for awhile; but remained loyal and orthodox. His influence was felt largely in south and west Sweden and among early Swedish Lutheran ministers in America. The Schartauns stressed pure doctrine, shunned liberalism and held particularly to the doctrine of the

means of grace and were interested in the question of the order of salvation (ordo salutis *).

Schellenberger Brueder-Gemeinde: *see* Mennonite Brethren Church of North America.

Schlatter, Michael: (1716–1790) Swiss missionary sent to America in 1748 by the Dutch churches of Holland to work among German and Swiss immigrants of the Reformed faith. In 1747 he organized a coetus or synod. He and Henry Melchior Muhlenberg * were close friends; Lutheran and Reformed congregations organized union churches (still operating among Germans in Pennsylvania). One difference: Lutherans began the Lord's Prayer with *Vater unser,* the Reformed with *Unser Vater.*

Schleiermacher, Friedrich Daniel Ernst: (1768–1834) Influenced early by the Moravians * and the piety of his parental home, a father and grandfather ministers of the gospel, Schleiermacher was trained in conservative Reformed theology and later at Halle where critical learning including philosophy stimulated his questing mind. After a period of varied assignments he returned to Halle in 1804 as University preacher and professor of theology; five years later he assumed the nationally important pulpit of Trinity Church in Berlin. There he helped to establish the University of Berlin (1810), and became a professor of theology and engaged in public and national affairs. He opposed sectarian Lutheranism, defending an Evangelical Church with a presbyterian system to include both Lutherans and the Reformed. His conception of theology as grounded in feeling launched him as the protagonist of the modern school of religious empiricism. Religion like art, he insisted, is based upon an inner experience, not upon a scaffolding of theology. As such, religion is a natural phenomenon. Religion, he said, is the feeling of absolute dependence. His *Speeches on Religion* (1799) was thus directed to the so-called "cultured despisers" of religion. In his *Soliloquies* (1800) Schleiermacher upheld morality also as the flowering of the inner life and not as a system of rules imposed upon men from without (as *e.g.,* by a revelation). In historical criticism Schleiermacher's scholarship was established in a critical study of the Pauline authorship of I Timothy which he disavowed. As a Plato scholar, an ethical philosopher and theologian

his reputation continued to mount. Christianity as a living historic experience was to him the highest expression of religion. Jesus Christ is the perfect God-conscious man and central to a living church. The universe for him was essentially harmonious, God being its explanatory principle. Christian doctrines are to be understood as revealing significant human experiences, the latter the touch-stone of their worth or disvalue.

Schleitheim Confession of Faith: *see* Mennonite Churches (in general).

Schmalkald Articles: At a diet at Schmalkalden in 1537 the Protestants by request, under the personal direction of Luther, drew up their uncompromising manifesto stating their position and demands. The primacy of the pope was rejected; Protestant doctrines were contrasted with those of the Roman church. These articles became incorporated with the recognized and authoritative symbols of the Lutheran church. *See* grace.

Schmalkald League: A confederacy of the Protestant princes (1531) for mutual protection against the emperor, Charles V.* It was dissolved in 1547 in their defeat.

Schmucker, Samuel Simon: (1799–1873) Schmucker's name is indelibly associated with the rise and development of an indigenous type of Lutheranism in America in the generation immediately prior to the great waves of conservative German immigrants (high wave *circa* 1850) who brought to this country a type of Lutheranism strongly conscious of the old confessional standards and who stamped out what came to be known unfavorably as "American Lutheranism" * as taught by Schmucker. Among his noteworthy accomplishments were: first theological professor of the Gettysburg Theological Seminary where he taught and molded the thought of its ministers for a quarter of a century; aided in the establishment of the General Synod (organized in 1820); founded a classical school, forerunner of Gettysburg College; framed model constitutions for churches and district synods; published the first English text in systematic theology (Lutheran) in America (*Elements of Popular Theology,* 1834); edited Luther's catechism with free interpretations; prepared hymn-books and liturgies; and, in 1838, published a plan of church union, *Appeal to the American Churches*; besides, numer-

ous essays and tracts defending an American type of Lutheranism. American born and American schooled with strong traits of pietism,* irenic in nature, his towering figure has only recently come to be appreciated by those who understand the forces which caused his downfall and the prophetic note of his ministry. *See* Evangelical Alliance, the; Lutheranism in America.

Schwabach Articles: Prepared in 1529 by Luther and Melanchthon after the Marburg Conference * (where Luther and Zwingli had come to an open break on the doctrine of the Lord's Supper) affirming that "the true body and blood of Christ are truly present" in the sacrament and that this doctrine is an integral part of the faith of the true church. Thus, the church was conceived, at this time, by Luther to consist of those believers committed to doctrinal statements and to pave the way for the growing emphasis on "pure doctrine." These articles form the chief doctrinal statements which guided Melanchthon in the composition of the Augsburg Confession.*

Schwenckfeld, Caspar von: *see* Anabaptists, the.

Schwenckfelders: Followers of Caspar von Schwenckfeld.* Descendants of a German migration from Silesia to Pennsylvania in 1734. General conference is held semi-annually. Headquarters: Pennsburg, Pa. Periodical: "The Schwenckfeldian."

Scotland, Church of: *see* Church of Scotland.

Scots Confession, the: Composed by six collaborators, among whom was John Knox *—a militant Calvinistic manifesto of Protestantism—adopted in 1560 by the Scottish parliament. Scotch Presbyterianism looked to this creed as normative until it was replaced in 1648 by the Westminster Confession.*

Scott, George: (b. 1804) Born in Edinburgh, he was a pioneer of the free church movement in Sweden, a Wesleyan missionary and revivalist who protested against the formalism and the spiritual death (intemperance, worldliness, etc.) of the state Lutheran church, advocating experienced faith and organizing missionary societies and temperance movements. His famous disciple was Carl Olof Rosenius.* He established the periodical *Pietisten* which enjoyed enormous influence. *See* Wieselgren, Peter.

Seabury, Samuel: *see* Protestant Episcopal Church.

Second Advent: The belief that according to promise Christ will return on the clouds of heaven with power and glory to redeem his disciples, completing his mission and judging the world to the honor of God and the blessedness of his faithful followers. When and how this takes place has been subject to various interpretations. One interpretation: there will then occur the resurrection, first of the dead in Christ accompanied by the transforming of the living faithful; acts of judgment; end of the present age and the beginning of an eternal kingdom. *See* Adventist movement; chiliasm; millenarianism; postmillennialism; premillennialism.

Second Awakening, the: From 1797 on, a "Second Awakening" occurred in New England religious life. Unlike the Great Awakening * it was relatively quiet and moderate and with the leadership of only a few outstanding personalities. A similar stir occurred among Presbyterian churches elsewhere. The fruits of conversion were emphasized rather than striking experiences. The Awakening resulted in an increase in church membership, the beginnings of home and foreign missionary efforts, the founding of Christian colleges and theological seminaries, the promotion of philanthropic societies and religious journalism. It maintained itself by successive waves of revival. Emphasis was laid upon the submission to the will of God. At Yale (during the administration of Timothy Dwight *) students experienced conversions in successive revivals (1802, 1808, 1812, 1815). Other academic institutions similarly experienced revivals (Dartmouth, Amherst, Williams, etc.).

Second Coming: *see* Adventist movement; chiliasm; Jehovah's Witnesses; millenarianism; postmillennialism; premillennialism; Second Advent.

Second Ecumenical Council: *see* Nicene Creed.

sect, sectarian, sectarianism: Three uses of this term are found: 1) Roman Catholics speak of Protestantism as sectarian, *i.e.*, non-Catholic; 2) a dissenting group within the Protestant church which identifies its difference from some major Protestant branch; 3) an independent religious group which looks to some special leader usually with claim to a special revelation.

Sectarianism has recently been employed as a term of reproach

by Protestants referring to the weakness of their own disunity. *See* cult.

Selden, John: *see* Erastianism.

semi-Pelagianism: *see* Pelagianism.

Semple, Robert: *see* International Church of the Foursquare Gospel.

Separate Baptists: These separatists who look back to the dissenters in English Protestantism (dissenting from the Church of England) and to an association formed in 1758 in North Carolina reject all creeds and confessions. They recognize feet-washing along with baptism and the Lord's Supper as the three ordinances. Immersion is practiced. Strict Calvinism has been rejected.

Separatists: *see* Congregationalism; Puritans and Puritanism.

Servetus, Michael: (1511–1553) Spanish scientist (discoverer of the pulmonary circulation of the blood), anti-Trinitarian, fugitive from the Inquisition, an earlier acquaintance of John Calvin in Paris whom Calvin tried but failed to win through correspondence, he is world-known for the tragic martyrdom of heresy suffered by the decree of Calvin's City of Geneva. The great Protestant Reformer who had sought for Servetus a death by beheading rather than by fire later defended the execution. In 1903 Calvinists erected a monument on the spot apologetically charging Calvin with "an error which was that of his century." To Calvin, Servetus was more than a heretic: he was a thorn in the flesh, a potential threat against his cherished dreams of a Genevan theocracy.* Servetus was the author of *De Trinitatis Erroribus* (1531) and *Restitution of Christianity* (1553). Besides criticizing Calvin's *Institutes* he disavowed belief in the Nicene doctrine of the Trinity, the Christology of Chalcedon * and infant baptism.

session: *see* polity.

Seventh-Day Adventists: This group developed from the Advent movement * originating in discussions on the character of the Second Coming with the interpretation of a preliminary judgment in heaven preceding the Coming. They believed that the Sabbath Day as the seventh day had never been abrogated by the Scriptures and its continued observance necessary to fulfil

God's law. Also they believed that a great campaign of warning and evangelization was to be carried out as a final work of the gospel. The visible coming of Christ is near and to precede the millennium. They practice baptism only by immersion, feet-washing at quarterly meetings and are dead set against the use of liquor and tobacco. Complete separation of church and state is emphasized. Three persons were prominent: Joseph Bates, James White and Mrs. Ellen White, the latter claiming the gift of prophecy. The name of the denomination dates back to 1860 (Battle Creek conference). *See* Church of God (Adventist).

Seventh Day Baptist General Conference: *see* National Council of the Churches of Christ, etc.

Seventh-Day Baptists: Stephen Mumford came from London and settled in Newport, R. I. in 1664. He carried on the observance of the seventh day as Sabbath in line with other English Baptists. First in 1671 and about 1700 organizations were effected. The insistence on the observance of Saturday is regarded as obedience to the practice of Christ. The churches have been characteristically congregational in polity.

Seventh Day Baptists (German): This group emphasized, among other doctrines and practices, the ten commandments, trine forward immersion, feet-washing at communion, anointing the sick, blessing of infants, observance of the seventh day as Sabbath and non-resistance. The church looks back to 1728 to the leadership of John Conrad Beissel.* They came to America from Germany in 1720 as Brethren or Dunkers. *See* German Baptist Brethren (Dunkers).

Shakers: *see* United Society of Believers (Shakers).

Shaking Quakers: *see* United Society of Believers (Shakers).

Short, David William: *see* National David Spiritual Temple of Christ.

Shorter Catechism: *see* Westminster Confession and Catechisms.

shunning: Also known as "avoidance." Based on I Cor. 5:11: "with such a one no, not to eat" applied earlier to the Lord's Supper and developed into the practice of breaking social fellowship with those of the faith who have lapsed from the favor of their fellow believers and have been excommunicated. This prac-

tice was affirmed in the Dordrecht Confession of Faith.* *See* Mennonite Churches (in general). *Also see* Amish Mennonite movement; Church of God in Christ (Mennonite); Reformed Mennonite Church.

Simeon, Charles: *see* Church of England.

Simons, Menno: *see* Menno Simons.

sin: *see* original sin; penance.

sisters: *see* deaconess.

Skogsbergh, E. August: Known in America as the "Swedish Moody" (so-called by Moody * himself) he came to America in 1876 to assume the pastorate of a Mission Friend * church in Chicago. He engaged in evangelistic campaigns building large tabernacles—one of the outstanding popular preachers among Swedish Americans. Besides establishing a Swedish newspaper he conducted a school for preachers (1884 on) in Minneapolis—becoming later Northwestern Collegiate under the Mission Covenant Church * and, still later, North Park College in Chicago. Skogsbergh, meanwhile, established in Minneapolis Northwestern College which the Mission Covenant Church took over as Minnehaha Academy.

Slovak Evangelical Lutheran Synod of the United States of America: Organized in 1902 at Connellsville, Penn. It declared itself in full accord with the Missouri Lutherans * in doctrine and polity. Member of the Synodical Conference.*

Small Catechism: *see* Book of Concord.

Smith, E. B. and Rose: *see* Church of Eternal Life.

Smith, E. D.: *see* Triumph the Church and Kingdom of God in Christ.

Smith, Gerald Birney: (1868–1929) Professor of theology in the Divinity School of the University of Chicago and author of numerous volumes emphasizing the social and cultural setting of Christian ideas. A co-editor of *A Dictionary of Religion and Ethics* (1921).

Smith, John: *see* Cambridge Platonists; Latitudinarians.

Smith, John M. Powis: *see* Chicago school of theology.

Smith, Joseph: (1805–1844) A native of Vermont. Disturbed by the variety of denominations and different interpretations of the Scriptures he sought and claimed a special vision which

directed him away from Protestant diversity to a new revelation. He claimed to have been directed to a place (in New York) to uncover plates (which became the Book of Mormon, first published in 1830). He is alleged to have dictated the translation of these records concerning the ancient inhabitants of America, the Lamanites being the ancestors of the American Indians. An angel also conferred upon him the priesthood of Aaron and later the order of Melchizedek and the keys to apostleship. Early missionary establishments: Kirtland, Ohio; Jackson county, Mo.; Caldwell county, Mo; Navou, Ill.; Carthage, Ill. (where he met violent death). *See* Latter Day Saints.

Smyth, John: *see* Baptists, the.

Smyth, Newman: (1843–1925) Minister of the First Congregational Church in New Haven (1882–1907) and author of widely popular volumes, *e.g., Old Faiths in New Light* (1879); *Through Science to Faith* (1902); *Constructive Natural Theology* (1913); *The Meaning of Personal Life* (1916); etc. He was associated with the liberal movement known as the New theology.*

Social Brethren: Organized in 1867 in Illinois in opposition to conventional churches. Conservative in theology.

social gospel: The emphasis upon the application of Christian teaching to practical living, directed particularly to responsibility of real Christians toward unfortunates, alleviating the causes of injustices and inequities, to social and economic reforms—essential to the genius of Christianity. The New England transcendentalists * gave expression to this emphasis (some quite apart from the church). Twentieth-century prophet of the social gospel was Walter Rauschenbusch.* The term became a target of attack on the part of those Protestant Christians who continued to support the traditional Reformation view that Christianity is essentially a religion of unmerited salvation (with good works only as fruits) and that, thus, the social gospel was a dangerous invitation to substitute an ethic for an evangelic and a gospel religion. *See* Mathews, Shailer.

Society of Friends: The earlier periods of this movement are discussed in the article "Quakers."

The later period begins after the Quakers achieve their religious freedom, roughly, at the opening of the 18th century. Now the

Quakers or Friends live their lives apart, less zealous and less missionary in spirit, distinctive in customs, dress and certain speech characteristics and continuing quietly their humanitarian and philanthropic interests and developing their own discipline. The religious revival under John Wesley * and those associated with him had its effect upon the English Friends promoting internal dissensions but not disruptive because of their concern over practical reforms.

In America during the 19th century the Friends suffered severe internal disorders. Elias Hicks, minister in Long Island, led a movement of return to the original Quaker mysticism, opposing the encroachment of external authorities and minimizing historical Christian beliefs. These Hicksites were opposed by the Orthodox Friends who accused Hicks of denying the divinity of Christ. The separation occurred in 1827 when the Philadelphia group took action against Hicks.

In 1845, another division occurred when John Wilbur (less extreme than Hicks) led a small movement to a return to the original quietism and mysticism of the Quakers, accusing Joseph John Gurney (1788–1847), a travelling English Friend, of making too much of the Scriptures and historic Christian doctrines. John Gurney favored a type of Friends church which was much like the surrounding Protestant churches. Orthodox Friends practiced hymn singing; they paid their ministers. Wilburites and Gurneyites separated and the separation spread to other societies. The Gurneyites and other Friends took on the character of prevailing Protestant revivalism resulting in a Protestant type of Friends in the western, New England and southern areas of the United States. These groups called themselves "The Friends Church" as distinguished from "The Society of Friends."

Today the Friends of the historic Quaker type of silent worship group themselves as follows: The Hicksites (now Friends General Conference) with headquarters in Philadelphia, publishing *The Friends Intelligencer*; The Wilburites (or Conservatives) with headquarters at Barnesville, Ohio; The Orthodox (or Philadelphia Yearly Meeting) publishing *The Friend*; spontaneous groups of *Independent Meetings*. Friends with programmed religious services are: *The Five Years Meeting*, headquarters, Rich-

mond, Indiana, publishing *The American Friend*; Ohio, Kansas, Oregon, Central in Indiana *Independent Pastoral Yearly meetings,* revivalist and Protestant in character, publishing *The Evangelical Friend.* In England the Society of Friends, headquarters in London, publishes *The Friend.*

Widely known recent development in America is the formation of the Friends Service Committee, with headquarters in Philadelphia, organized in 1917. All branches of the Friends are represented by two associations: The American Friends Fellowship Council and the Friends World Committee for Consultation. Educational conferences are held in Woodbrooke, England and at Pendle Hill in Pennsylvania. The social gospel of humanitarianism has been an increasing characteristic of the Society of Friends. *See* Primitive Friends; Religious Society of Friends (Orthodox Conservative); Religious Society of Friends (General Conference); Religious Society of Friends (Five Years Meeting); Religious Society of Friends, Central Yearly Meeting.

Socinians: The two names associated with the name Socinians are Faustus Socinus (1539–1604) and Laelius Socinus (1525–1562), the former the nephew of the latter, both of Italian patrician families. Laelius, an inquisitive mind and cautious, an early anti-Trinitarian, was subjected to the threats of the Inquisition and became a friend of Melanchthon,* Calvin,* and Bullinger.* Laelius protested against the violent death of Servetus.* Faustus was impressed by his uncle, sharing the anti-Trinitarian view, at first cautious and later more boldly heretical. In 1578 he publicly issued his *De Jesu Christo Servatore* which defended the moral influence theory of the atonement as over against the traditional emphasis upon the doctrine of Christ's propitiation (or satisfaction theory): atonement centers, said Faustus, in man's acceptance of Christ's offer of salvation. Moreover, he taught that God as omnipotent will, willing the good, is one person; the Son is subordinate to the One will of God. Jesus, at his resurrection, was elevated to supreme authority over those who are saved. The Lord's Supper is a commemoration only; baptism is not absolutely necessary. Christians, he said, who follow the Sermon on the Mount are committed to pacifism.

In Poland, at the time, the doctrine of Unitarianism was being

vigorously defended by George Blandrata (1515?–1588) and the bishop Francis David. Faustus following his uncle's visit to Poland, joined Blandrata in a more moderate and conciliatory presentation of the heretical view. He suffered persecution at the hands of the Jesuit Catholics and yet established Socinian churches.

The Racovian Catechism, published in 1605 in Rakow, was largely the work of Faustus. The Scriptures are held to be normative; the miracles and Christ's resurrection are affirmed. Nothing in the Scriptures which reveals the way of salvation is against reason. The church's authority is rejected. So also human depravity.

The Socinian movement in Poland was crushed by 1658. It developed in Holland and in England the views were taken up by the Unitarians.* *See* Protestant Reformation, the.

Socinus, Faustus: *see* Socinians.

Socinus, Laelius: *see* Socinians.

Söderblom, Lars Olaf Jonathan (Nathan): (1866–1931) An international leader of the ecumenical movement, organizing the Stockholm Conference of 1925, archbishop of the state Lutheran church of Sweden (1914 on) and author of works on comparative religion, religious philosophy, critical studies and of Lutheran devotional works.

sola gratia: *see* grace.

soteriology: That branch of theology having to do with the theories of salvation. *See* Christology.

Southern Baptist Convention: This group withdrew in 1845 from the General Missionary Convention over the question of slavery. Since the Civil War it has met, for the most part, annually paying attention chiefly to missionary enterprises. After the war Negro Baptists formed their own churches and associations. The theology is more strictly Calvinistic. It has carried on extensive work in boards directing missions, religious education and ministerial relief; also in state conventions.

Southern Methodist Church: This church continues the M. E. Church, South, which was organized in 1845 when separation took place from the Methodist Episcopal Church. It is composed of churches which did not join in the merger of the M. E. Church.

the M. E. Church, South and the Methodist Protestant Church into the Methodist Church. Headquarters: Atlanta, Ga. Periodical: *The Southern Methodist Layman. See* Methodist Episcopal Church, South.

"Southern" Presbyterian Church: *see* Presbyterian Church in the United States.

Spangenberg, August Gottlieb: (1704–1792) Moravian * bishop in America and successor in 1762 of Zinzendorf * at Herrnhut under whose organizing abilities the Moravian cause prospered. John Wesley * came into further contact with Moravianism by his meeting with Spangenberg in Georgia.

speaking in tongues: With the outpouring of the promised Divine Spirit at Pentecost,* according to the promise of Jesus Christ (Luke 24:49; Acts 1:8), the disciples were recorded as having spoken strange languages in ecstasy and in prophecy. These were regarded as signs of the work of the Supernatural. Certain Protestant groups have continued to emphasize this power as given to those filled with the Spirit—a mark of genuine discipleship. *See* Pentecostal.

Spencer, Peter: *see* Union American Methodist Episcopal Church.

Spener, Philipp Jakob: (1635–1705) With Francke,* Spener's name is associated as leader of the notable movement of German pietism.* He was early impressed with the devotional writing of Johann Arndt.* He reacted against the entrenched and apathetic orthodoxy of his day, believing that Christianity was something warm, simple, personal and life-transforming rather than a system of correct doctrines. His puritanism was somewhat stern and his Lutheran colleagues were aroused against him, accusing him of heresy. A Bible student, he paid much attention to the religious education of the young.

He is favorably known for his *Pia desideria* (1675) or Earnest Desires and the principle of his type of reform, *ecclesiolae in ecclesia* or informal church circles *within* the church (rather than outside). *See* Zinzendorf.

Spires, Diets of: *see* Diets of Spires.

Spiritualists: The National Spiritualist Association * is the oldest body. The Progressive Spiritual Church,* the National

Spiritual Alliance of the U.S.A.* and the General Assembly of Spiritualists * are later organizations. *See* International General Assembly of Spiritualists.

sponsors: The custom of natural parents to hand over their child to one of the faithful at infant baptism to carry on the responsibilities of Christian nurture (as a guarantee in case of their death). Sponsors are not an absolute requirement in Protestant churches. The Church of England continues to require two godfathers and one godmother for every male child (or adult) at baptism in church; and for females one godfather and two godmothers. Sponsors are required to give a child a name, hence called its Christian name.

Sprecher, Samuel: (1810–1906) Prominent Lutheran leader of the General Synod, pupil and brother-in-law and friend of S. S. Schmucker * and professor of theology and president of Wittenberg Lutheran Seminary (founded in 1845 at Springfield, Ohio) and an advocate of "American Lutheranism" * in the controversy with "Old Lutheranism."

sprinkling: *see* affusion.

Stanley, Arthur Penryhn: (1815–1881) Best known as dean of Westminster Abbey, Stanley was a distinguished scholar who in 1855 began a new period in English theology with the publication of a work in historical criticism *The Epistles of St. Paul to the Corinthians*—a profounder study of the Scriptures looking beyond traditional concepts to historical and freshly realistic insights. Besides volumes of sermons and other historical studies (*e.g., Lectures on the Jewish Church*) he wrote a notable biography of his teacher (Thomas Arnold of the broad church party *) entitled the *Life of Arnold.*

Stauffer Mennonite Church: Named after Jacob Stauffer who in dispute over the question of discipline, 1840's, withdrew from the Lancaster Mennonites. Since their principal meeting place is located on Blue Ball Pike they are known locally as Pikers. Divisions occurred further, one group becoming the Weaver Mennonites. They use the German language exclusively in worship and resemble the Reformed Mennonites.* For background, *see* Mennonite Churches (in general).

Stephan, Martin: (b. 1777) Pietist and Lutheran confessionalist and magnetic leader of a Saxon emigration in 1839, he planted strictly conservative Lutheranism in Missouri. His regime fell into the disgrace of excommunication and expulsion and the immigrants carried on under C. F. W. Walther * who had been a younger companion.

stole: An ecclesiastical vestment consisting of a long strip of black or colored silk worn in ritualistic churches by the officiating minister. It is worn around the neck and hangs down on both sides in front. Its color is changed according to the church season. In Roman Catholic manuals the use of the stole is explained as a symbol of the cord by which Christ was led to his crucifixion.

Stone, Barton W.: *see* Christian Church; Disciples of Christ.

Storck, Nicholas: *see* Anabaptists, the.

Strang, James J. and Strangites: *see* Church of Jesus Christ (Strangites).

Strigel, Victorin: *see* Philippists; synergism.

sublapsarianism: (*sub*, under; *lapsus*, fall) A term coordinate with infralapsarianism * referring to that view of predestination * which holds God's decrees of election to salvation to have occurred *after the Fall* of Adam (even though God had foreseen the Fall). Sublapsarianism, as a term, indicates the doctrine of election to be *sub*ordinate to the doctrine of the Fall.* *See* the opposing term, supralapsarianism.

substitutionary theory: *see* ransom theory; redemption; satisfaction theory.

Sunday School movement: The first Sunday School was organized in 1780 in Gloucester, England by Robert Raikes (1735–1811) to give religious and moral instruction to the poor. The first teaching involved the pupils' learning to read. The idea spread rapidly because the need was strong. The plan was to teach everyone in the world to read the Bible. In the course of time the Sunday School was the most generally accepted means of giving instruction in Christianity to the young, rich or poor—thus perpetuating the Protestant faiths. In 1785 a Sunday School Society was formed in London; in the U.S. state and national Sunday School associations were developed. In 1889 the first

World's Sunday School Convention was held in London and in 1907 the World's Sunday School Association was constituted.

Leadership and teaching were predominantly lay rather than clergy, serving without salary. *See* Vincent, John H.

Suomi Synod, or Finnish Evangelical Lutheran Church of America: Finnish immigration to America began in about the 1850's. These people settled in northern Michigan copper country, organizing their churches about 1867 in Hancock and Calumet. In 1890 the Synod was organized. The Lutheran confessions are held. Its educational institution: Suomi College and Theological Seminary at Hancock (1896). *See* Lutheranism in America.

superintendents: *see* district superintendents.

supralapsarianism: (*supra*, before; *lapsus*, fall) The term for that doctrine of predestination * held by certain extreme Calvinists which affirms man's election to salvation or reprobation to have been determined by God *before the Fall* * of Adam. God had contemplated and permitted man's fallen state as part of the eternal plan of salvation. The view was held by "orthodox" Dutch Calvinists, notably by Francis Gomarus,* a teaching colleague of Arminius,* and by Calvin's pupil, associate and successor, Theodore Beza.* *See* Calvinism; infralapsarianism; Irish Articles; sublapsarianism.

surplice: An ecclesiastical vestment: a white linen garment with wide sleeves worn by ministers of ritualistic churches. It is an ancient vestment. Frequently worn by those who minister in the musical part of the service. *See* cotta.

Sverdrup, George: (1848–1907) Lutheran theologian and church leader whose activities among Norwegian immigrants in the mid-west brought him into prominence. He helped to found the Norwegian Lutheran Free Church * (1897), upon a congregational basis of polity. His principal works were written in the Norwegian language.

Swarthmoor: *see* Quakers, the.

Swedenborg, Emanuel: *see* Churches of the New Jerusalem.

Swedenborgian Churches: *see* Churches of the New Jerusalem.

Swedish Church: *see* Lutheranism; Lutheranism in America.

Swedish Evangelical Free Church: *see* Free Church of America, Evangelical.

Swedish Evangelical Mission Covenant of America: *see* Mission Covenant Church of America.

Swedish Free Church, Evangelical: *see* Free Church of America, Evangelical.

Swedish Independent Baptist Church of America: *see* Independent Baptist Church of America.

Swedish Mission Covenant: Founded in 1878 from "mission societies" in Stockholm, Sweden as a free church claiming to be a return to the true church and claiming to be separatist from the state Lutheran church only on matters of the alleged worldliness of the latter and its own puritanism, religious fervor and loyalty to Biblical truth. Its famous leader (who joined later) was Paul Peter Waldenström.* A similar church of emigrants was founded in America, known as the Mission Covenant Church of America, Evangelical.*

Swiss Brethren: *see* Mennonite Churches (in general).

symbolical books: *see* symbols.

symbolics: That branch of theology which deals with the study of the historic creeds and confessions of the church: their origin, meaning, significance and relevance to theology.

symbols: In theological usage this term refers to creeds and/or confessions of faith accepted by a church. Symbolical books refer to ecclesiastically accepted confessional statements (such as, *e.g.*, the Book of Concord *).

syndics: *see* Presbyterianism.

synergism: The term means to work with. Refers specifically to the view that the gift of Divine grace does not mean the absence but the cooperation of man's will in the matter of conversion and salvation. A specific controversy occurred in Protestant thought in 1555–1567. Luther had declared in his controversy with Erasmus * that man had nothing to do with his salvation: it was a matter altogether of Divine grace.* So also Melanchthon * in his first edition of the *Loci Communes* * (1521). However, in later editions of that work as well as in the edition of the Augsburg Confession * of 1540, Melanchthon * declared himself for synergism, *i.e.*, that man possesses the faculty

of laying hold to the proffered gift of salvation. Strict Lutherans, Gnesio Lutherans,* particularly Amsdorf * and Flacius,* began to protest in favor of the view that man, a sinner, cannot cooperate but only oppose. Victorin Strigel * and the Philippists * opposed the strict Lutherans. Politics became involved. Victory came to the Philippists for but a brief period. Synergism became associated with Melanchthonian Lutheranism. In the Formula of Concord * it is stated that the work of conversion is altogether that of the Holy Spirit but in such a manner that the human will, impelled by God, by its own nature cooperates at the moment the Spirit operates.

The theological term opposed to synergism is monergism: the work of salvation altogether that of the Holy Spirit. *See* Arminianism.

synod: *see* polity.

Synod of: see under special titles, *e.g.*, Dort, Synod of, etc.

Synod of the Associate Presbyterian Church of North America: Its origin is traced to the first secession of the Church of Scotland * (1733). Early immigrants of this church arrived in America in the 1750's. One group refused to join with others in a union of Associate Reformed Presbyterian Church. The minority group organized the Associate Presbyterian Church in 1801. When a union with the United Presbyterians occurred in 1855 a minority group continued the church. It is in general agreement with Presbyterian doctrine and polity. Its characteristic features: opposes secret societies, uses the Psalms in praise services exclusively. It operates in Pennsylvania and the middle states.

Synod of the Reformed Presbyterian Church of North America: (*See* Reformed Presbyterian Church in North America and Reformed Presbyterian Church of North America.) A Covenanter * Church which, after divisions among Presbyterians, framed a new covenant in 1871 in Pittsburgh. It honors the Westminster Confession * and Catechisms and regards Presbyterian polity "divinely instituted" (without general assembly) and emphasizes the rule of God over civil as well as ecclesiastical realms.

Synodical Conference, the (Lutheran): *see* Lutheranism in America; Lutheran (Ev.) Synodical Conference of North America; Missouri Lutherans.

Syrian Antiochian Orthodox Church: *see* National Council of the Churches of Christ, etc.

systematic theology: Formerly more universally known among theological disciplines as dogmatics,* systematic theology is what the term indicates: theology systematized. It may or may not be set in the framework of the traditional dogmas * of the church. Since the advent of Biblical criticism,* systematic theology has developed into a free interpretation of any systematic thought relating to God and God's relationship to the world. In this latter sense, a systematic theology may be close to the discipline known as the philosophy of religion.*

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Tabernacle Pentecostal Church: *see* Pentecostal Holiness Church.

Table Talk of Luther: Random records of lively conversations around the dining table of Luther's home, informal expressions of opinion by Luther on every conceivable subject, serious, gay, vulgar, trivial, lofty. The records (diaries and notes) date to such contemporaries as Veit Dietrich, Lauterbach and Mathesius, and to a collection by Aurifaber in 1566. It is a subject of dispute which later editions render the most faithful accounts.

Täufer, the: *see* Church of the Brethren (Conservative Dunkers); Mennonite Churches (in general).

Tausen, Hans: *see* Lutheranism.

Taylor, John: *see* Unitarians.

Taylor, Nathaniel W.: (1786–1858) He was a leader of the so-called New Haven theology * (Taylorism), a liberal Calvinism which rejected the harsh Calvinism of Jonathan Edwards * and stressed man's freedom even as a limitation to God's sovereignty. He was vigorously opposed by Bennet Tyler.* (*See* means.) Taylor was the first professor of theology in the Yale Divinity School. *See* Dwight, Timothy; Oberlin school of theology.

Taylorism: *see* New Haven theology; Taylor, Nathaniel W.

teleological argument for God: Sometimes referred to as the argument from design. In this world we see adaptation of life to nature and nature to life suggesting purpose or end. To account for such marvelous adjustments in the world the explanations of mechanical necessity or chance seem altogether insufficient. A more adequate explanation is that the world reveals its purposive character, and a still more adequate explanation: a Purposer or Designer (God) as the ground. As Kant * has said of the argument: it alone suggests an Architect and, as such, is impressive, although it calls in the help of the cosmological *

and ontological * arguments for God (the latter two severely criticized by Kant).

William Paley (1743–1805), an Anglican theologian, in his *Natural Theology* (1802) gave to this argument its classic expression using the analogy of the watchmaker: the world like a delicately made machine revealing an Intelligent Maker. *See* Tennant, F. R.

Temple, William: (b. 1881) Archbishop of York whose philosophical work *Man and God* argued for levels in the Universe, the highest that of value and suggesting God as Supreme Value and the supreme Reality. Christ as incarnation is made central and the most significant event in the historic Christian community.

Tennant, Frederick Robert: (b. 1866) Cambridge philosopher and theologian. His *Philosophical Theology* in two volumes (1928, 1930) gave to theology a strong philosophical basis, a work of great authority before the outbreak in America and elsewhere of neo-orthodoxy.* The empirical approach is emphasized, theism resting upon that basis. Religious empiricism was not for him a unique thing but a response to the whole of experience, values, the sciences, etc. He stressed the teleological argument * for God in a broad approach to nature, value and the evaluation of metaphysics.

Tennent, Gilbert: (1703–1764) A Presbyterian leader of the Great Awakening * who preached hell-fire and damnation, shouting and stamping, promoting remarkable revivals. Whitefield * called him "son of thunder." Son of William Tennent * and minister at New Brunswick, New Jersey.

Tennent, William: (1673–1746) Irish minister who came to America in 1716 becoming a Presbyterian. In 1736 he erected a building in Neshaminy, Pennsylvania to train his sons and others for the ministry which came to be called the "Log College." This "college" came to be a center for the New Side Presbyterians * favoring revival methods and evidences of regeneration among both ministers and people and insisting upon real conversion experiences. *See* Great Awakening, the; Tennent, Gilbert.

Tetrapolitan Confession: Earliest of the Reformed Confessions, largely the work of Martin Bucer * of Strassburg, pre-

pared in 1530 by representatives of four cities during the meetings of the Diet of Augsburg,* this document sought to mediate between the Zwinglian and Lutheran views of the sacrament of the Lord's Supper. The spiritual influence emphasis of the sacrament is associated with the view that Christ's body is food for the soul. This attempt to unionize differences among conflicting Protestant views did not succeed.

Tetzel, Johann: (*c.* 1450–1519) Dominican, representative of the pope, dispensing indulgences * and arousing Luther's ire to protest against the abuse of its practice. *See* Ninety-Five Theses.

textual criticism: *see* Biblical criticism.

theism: A term referring to the belief in a personal God. God is usually conceived of as a personal Creator who has brought into existence realities other than himself. God is conceived to be both transcendent (beyond created realities) and immanent (within them).

theocracy: Literally, the rule of God. Both the organized church and state are seen under the rule of a common higher power. Calvin,* *e.g.,* in Geneva, sought to conjoin the civil and religious powers on the assumption that each, in its sphere, owes its prerogatives and allegiance to God. The church, however, possessed the normative treasures of revealed truth and therefore claimed its own peculiar and privileged status over the state. The church, for Calvin, was the soul of the state.

Zwingli,* similarly, had conceived of the political spheres and the religious as both under a common jurisdiction, that of the Scriptures. In nearly all of the Protestant Confessions the prior rights of the church over the state are either assumed or stated. The early Puritan colonies in New England looked to Geneva as their model. Back of the various Protestant conceptions of theocracy lay the theocratic claims of ancient Israel expressed in their Revelation as normative for all of life and in the similar claims of Roman Catholicism expressed in the supernatural prerogatives of the priesthood as over against secular claims and intrusions.

theological determinism: *see* predestination.

theology: The discipline which concerns the question of God and God's relationship to the world. Many theologians still use

the term with the implication of the qualifying adjective: Christian. As such, theology would mean a Christian's theology and a theology associated with the historic Christian church. The term, however, is broader and would not necessarily imply relationship to any particular religion.

Protestant theology has been subdivided into special disciplines, such as: propaedeutic; * exegetical or Biblical (hermeneutics,* isagogics,* Biblical philology); historical (church history, Patristics,* Biblical history); systematic * (dogmatics,* symbolics,* polemics,* apologetics,* irenics *); Christology;* soteriology;* practical (polity,* liturgics,* homiletics,* catechetics,* poimenics,* evangelistics *). More recently, however, the divisions are drawn on broader lines: history and philosophy of religion;* philosophical theology;* religious education; history of doctrines; systematic theology; Biblical theology; homiletics; church history; church administration; ethics (Christian); care and work of a parish or pastoral theology;* etc.

theology of crisis: *see* Barthianism.

Theses, Ninety-Five: *see* Ninety-Five Theses.

Third Ecumenical Council: *see* Nicene Creed.

Thirty-Nine Articles: Reduced from the Forty-Two Articles * of Cranmer * this creed, first published in 1563, became, during the reign of Queen Elizabeth, in 1571, by an Act of Parliament the confessional formula of the Church of England.* Under the direction of Matthew Parker,* archbishop of Canterbury consecrated by exiled bishops, the doctrines set forth in the early form of the Thirty-Nine Articles favored a position midway between Lutheranism and Calvinism.

Thomas, John: *see* Christadelphians.

Thomasius, Christian: (1655–1728) A stalwart figure of the University of Halle, Germany who, although not a pietist, defended them against persecution; popular although disliked by the orthodox theologians of his day; student of law; opponent of witchcraft; and pioneer proponent of the use of German in place of Latin in university instruction. He helped to inaugurate the period known as the Enlightenment.

Thomasius, Gottfried: (1802–1875) Known particularly among Lutheran dogmatic theologians for his doctrine of ken-

osis.* Kenosis, he held, was the humiliation of the Christ-man in his renunciation of the divine mode of existence in favor of the human mode, but not a renunciation of essential divinity. Jesus retained and exercised in his earthly existence the immanent attributes of God but renounced the possession and exercise of God's relative attributes. Thomasius was a leader of the Erlangen school * which developed theological speculation on the historic basis of Lutheranism that the confessions of the church have derivative rather than absolute authority.

Thompson, G. Tabor: *see* National Spiritual Alliance of the U.S. of A.

Thompson, William: *see* Methodism.

thurible: *see* censer.

Thurneysen, Eduard: (1888–) A co-defender of Barthianism,* fellow student and collaborator with Barth. A professor of practical theology at Basel.

Tillotson, John: *see* Church of England; Latitudinarians.

Tindal, Matthew: *see* deism.

tithes: The giving of a tenth part of one's income to the Lord—a practice enjoined in the Mosaic law (Exodus: 22; Lev. 27; Num. 7).

Toland, John: *see* deism.

Toleration Act of 1689: *see* Church of England.

Tomlinson: *see* Church of God (Tomlinson).

tongues, speaking in: *see* speaking in tongues.

Torgau Articles: Drawn up by Luther, Melanchthon and others in 1530 against certain abuses of the Roman church this document furnished material for the polemical part of the Augsburg Confession.*

Tractarianism: *see* Newman, John Henry; Oxford Movement.

traducianism: The view that the soul (as well as the body) is generated from the souls of parents. This doctrine was held by Tertullian (165–220), early Christian apologist. Other theories are pre-existence and creation. *See* Augustine and Augustinianism.

transactional theories: *see* atonement.

transcendence: *see* pan-entheism; theism.

transcendentalism, New England: A type of thought rather than a distinct school which flourished in the mid-19th century (centering in Concord, Massachusetts) and represented by Bronson Alcott (1799–1888), genius of conversation and founder of a vegetarian community called Fruitlands; Ralph Waldo Emerson;* Theodore Parker;* Margaret Fuller (1810–1850) who embodied "typically the craving for culture and intellectual distinction"; and others. Related to the period of the Enlightenment, it stressed "faith in the creative power of reason and the principles of secular moralism." Man's spiritual mastery over nature is asserted; communion with rather than a knowledge of nature is stressed; nature's limitations and laws are to be "transcended" by the sovereignty of spirit without recourse to supernaturalism; man, God and nature become unified by the spirit; truth is perceived immediately and privately, independently of institutions and organizations; the individual soul is self-reliant, capable of intuition and contemplation beyond the necessity of church or corporate worship; a literary culture, a cosmopolitan attitude and creative self-expression are natural accompaniments to such a faith.

The character of transcendentalism has been said to be "stimulation without precision" and thus "symptomatic of [its] intellectual limitations."

transubstantiation: Term first appears with Petrus Comestur (d. 1179) and with Hildebert of Lavardin (d. 1134). Paschasius Radbertus (d. 856?) gave the seminal ideas to transubstantiation by his interpretation of the Lord's Supper as both a symbol and a reality, the body of Christ is present in the sacrament by a divine miracle, a transformation occurring which is in truth a mystery—open to appreciation by faith. Pope Innocent III, Fourth Lateran Council, sanctioned as a fixed dogma the doctrine in 1215: "The body and blood are truly contained in the sacrament of the altar under the forms (*speciebus*) of bread and wine, the bread transubstantiated into the body and the wine into the blood by divine power. . . . And this sacrament no one can in any case administer except a priest who has been properly ordained." The Council of Trent * reaffirmed the doctrine for the Catholic church. The *whole substance,* matter and form, of bread

and wine are transformed by a unique miracle—this is the mode of Christ's presence in the sacrament. However, the species or accidents of the bread and wine (color, taste, etc.) remain unchanged after the miracle of transformation.

The early Protestant Reformers departed from this Catholic doctrine disputing among themselves the mode (and the question) of the real presence.

Trent, Council of: The Council of the Roman Church which defined its position against the Protestants. The Council was summoned because the German Protestants had made an appeal to a free council of the Church and Charles V * insisted upon its being convened. The pope insisted upon certain terms of procedure: his control in spite of protests of non-Catholics. The first council was held in 1545 first at Trent (two years) and then at Bologna. The second was held in 1551 (two years). The third was held in 1562 (two years). The creed of the pope, summing up its decisions, was issued in 1564. The Catholic doctrines affirmed were: on the Holy Scripture, original sin, justification, seven sacraments, baptism, confirmation; oral tradition put at the same level with the Scriptures, the right of interpretation confined to the Church. Justification by faith only (by the merits of Christ only, grasped by faith) was condemned and justification declared as inherent not imputed. The doctrine of transubstantiation * was adopted. Penance * was declared valid: every sin and its circumstances must be confessed, the priest's absolution being judicial and whatever he enjoined (fasting, alms, etc.) was for the satisfaction of God's justice. Extreme unction * was declared to be conferred grace, a remission of sins and healing. The mass, holy orders,* marriage,* purgatory, invocation of relics, images, etc., were declared valid in the Catholic sense. In 1564 the Creed was issued summing up modern Catholicism, reaffirming (the above) and papal supremacy. Anathemas were issued against those who refused to conform to the reaffirmed doctrines. *See* Catholic Reformation; Protestant Reformation.

trine immersion: *see* immersion.

Triumph the Church and Kingdom of God in Christ: Founded in 1902 by E. D. Smith, this church emphasizes the Second Coming, baptism by fire, atoning blood of Christ, in-

stantaneous sanctification, etc. The churches are in the south (Georgia, Alabama).

True Dutch Reformed: *see* Christian Reformed Church.

Tudors, the: The English royalty beginning with Owen Tudor of Wales who married the widowed queen of Henry V (1413–1422). The three great Tudors were Henry VII (1485–1509), Henry VIII (1509–1547) and Elizabeth (1558–1603)—all strong leaders. The characteristic features of Tudor times were the Renaissance, the Reformation, the discovery of America and the rise to power of Spain.

Tunkers: *see* Dunkers.

Twenty-Five Articles, the: A recension of the Thirty-Nine Articles * given to American Methodism by John Wesley and adopted in 1784 by the Baltimore Conference. Wesleyan in emphasis.

Two-Seed-In-The-Spirit Predestinarian Baptists: Leader was elder Daniel Parker of Virginia who preached in Tennessee (ordained in 1806), Illinois and Texas. They were known by different names, particularly as Primitive Baptists.* Their Calvinistic doctrine of predestination affirmed the election of the seed of God to salvation and the seed of Satan to reprobation. They claim the two-seed idea to be ancient: good seed from God, bad seed from the Devil, each producing after its kind. Atonement is reserved for the good seed. Both seeds are in the spirit, not the flesh. They practice feet-washing. Congregational in polity. *See* Hard Shell Baptists.

Tyler, Bennet: (1783–1858) Theological opponent of Nathaniel W. Taylor * and leader of the conservatives against the New Haven theology.* He helped to found Hartford Seminary in 1834 in the protest against liberal Calvinism, becoming its first president and professor of theology. *See* means.

U

ubiquity: The doctrine of the omnipresence of Christ, particularly with reference to the Lutheran view of the Lord's Supper. The Lutheran doctrine (held by Luther) implies that after Christ's ascension he assumed the full exercise of his attributes and, accordingly, as God-Man even in respect to his body is everywhere present. The doctrine was formulated to give defense to the real bodily though spiritual presence of Christ in the Lord's Supper. Zwingli and Calvin both repudiated the doctrine, as well as the corollary view of communicatio idiomatum.* Calvin in particular held that the glorification of Christ's body is restricted to its transfiguration and that in heaven, as upon the earth, his body can be present only in one place. Thus they rejected the Lutheran doctrine of the real presence in the Lord's Supper. The Formula of Concord * gave prominence to the doctrine of ubiquity as the basis of its teaching on the Lord's Supper. *See* Chemnitz, Martin; multivolipresence.

Ukrainian Orthodox Church of America: *see* National Council of the Churches of Christ, etc.

unction: *see* extreme unction.

undenominationalism: A type of federated union of churches not connected with any denomination.

Union American Methodist Episcopal Church: This group looks back to Wilmington, Del., in 1805 to a group of secession negroes under the leadership of Peter Spencer (1779–1846). Because of difficult race relations this group withdrew from the Methodist Church, organizing the first independent Negro denomination in 1813, taking the above name in 1852. Internal divisions occurred. Doctrines are in accord with Methodism with modifications in Methodist polity. It operates Union College and Seminary in Philadelphia and the Local Preachers' Training School in Camden, N. J.

Unitarians: The distinctive feature of Unitarianism is its disavowal of Trinitarianism. In other words, Jesus Christ may be regarded as supremely significant in the Christian faith but he is not co-equal with God in the sense that he is of the same substance as God or as very God. For this reason Protestants of the traditional stream of thought have denied them a place among so-called "evangelical Christians" and have closed their doors to them in any attempt at union. Unitarians are both of the left and right wing: the extreme humanists, on the one hand, and typically Protestant Christians (except for an avowal of the Nicene Trinitarian formula) on the other. As a group they are liberal and have belonged to those for whom a rational and moral theology must never be made subservient to traditional or ecclesiastical theology (however hallowed). They have been content to continue their role as a minority group, less interested in propagation and missionary effort for their own views.

Historically they have been a part of the Christian tradition. The Arian protest (*see* Arianism) against the Trinitarian doctrine before and after the Nicene Creed (325) is an early expression of a unitarian view. So also, the adoptionist Christology (Jesus adopted to a position of divinity) of Paul of Samosata (260–272) bishop of Antioch. The Socinians * of Poland held unitarian views. In England in 1774 a Unitarian church was initiated by Theophilus Lindsey—after a long period in which English clergymen of the Established Church had openly favored views in line with Arius. Joseph Priestly (1733–1804) was a vigorous champion of Unitarianism in England before he came to America in 1794 (founding a church in Northumberland, Pa.); so also, Thomas Belsham (1750–1829) and James Martineau (1805–1900) who was both a preacher and professor of philosophy at Manchester New College and noted author of studies in natural religion.

Following the Great Awakening * in New England, Congregationalism * divided into two streams, orthodox and liberal breaking into open schism in the early 19th century. The liberal group developed a liberal theology favoring Arminian views (opposing Calvinism) of such English authors as Daniel Whitby (Anglican) and John Taylor (Presbyterian). Experience May-

hew, in 1744, and Lemuel Briant in 1749 published what came to be called "Arminian Errors" which provoked doctrinal controversies in eastern Massachusetts and which continued for generations, the liberals centering around Boston. King's Chapel, the oldest Episcopal church in New England, became the first American Unitarian church in 1785. Henry Ware, an avowed Unitarian, became professor of theology at Harvard in 1805 (resented by the orthodox who then established Andover Theological Seminary three years later). William Ellery Channing (1780–1842) preached his famous Baltimore sermon in 1819 on "Unitarian Christianity" holding Christ to be "a being distinct from the one God" and arraigned against orthodoxy. In 1825 the American Unitarian Association was organized. The movement had had a long and quiet period of incubation; when formally organized it was attacked violently by the conventional Protestant churches. Theodore Parker * became an outstanding spokesman for Unitarian liberal thought. In 1865 the National Conference was organized launching a program of freedom from the constraints of creeds, with emphasis upon the moral aspects of the Christian religion, free use of reason and tolerance of dissenting views. The polity remained congregational with cooperation of its churches in an American Unitarian Association (headquarters: Boston, Mass.). *See* Emerson, Ralph Waldo.

Unitas Fratrum: *see* Bohemian Brethren; Moravians; Unity (Evangelical) of Bohemian and Moravian Brethren in North America.

United American Free Will Baptist Church (Colored): Organized in 1901 on a racial basis but in close relation to the white Free Will Baptists.* These churches operate in the South.

United Baptists: Organized in 1838 in Kentucky these Baptists emphasized grace, repentance and practice feet-washing. Strictly congregational in polity.

United Brethren Churches: *see* Church of the United Brethren in Christ; Church of the United Brethren in Christ (Old Constitution); United Christian Church.

United Christian Church: This is a secession group from the Church of the United Brethren in Christ * in 1864 holding different views on infant baptism, bearing of arms, secret orders,

dress. Prominent leader: George W. Hoffman. The group was known as Hoffmanites. Organized in 1877; a revised confession of faith and polity adopted in 1920. Camp meetings (beginning in Lebanon county, Penn.) are characteristic. It is conservative in doctrine, practices feet-washing, mode of baptism optional, preferably "in the water" and regeneration. Its polity is Methodist in the main.

United Christian Church: Formerly Church of God in Christ (Pentecostal). Located in Michigan, West Virginia, Illinois, Ohio and certain southern states.

United Church of Canada: A union in 1925 of Methodist, Presbyterian and Congregational Churches of Canada having a *Statement of Faith* (1940) and a *Book of Common Order* (1932) and a *Manual* of government.

United (Danish) Evangelical Lutheran Church in America: Many Danish immigrants joined Norwegians in maintaining church life. In 1870 the Norwegian-Danish Conference was organized, the Danes withdrawing in 1884. Joining them (about 1896) were those of the Danish Ev. Lutheran Church in America * to become the united church (above title). The Augsburg Confession and Luther's Small Catechism are the Lutheran standards recognized. The annual meeting by representatives is the highest authority. Its educational institution: Dana College (Blair, Neb.) and Trinity Theological Seminary.

United Evangelical Church: *see* Evangelical Church; Evangelical Congregational Church.

United Free Church of Scotland: A union in 1900 of the Free Church of Scotland * and the United Presbyterian Church.* In 1929 union was effected with the Church of Scotland (begun in 1909) and called by the latter name, made easier by an Act of Parliament in 1921 recognizing the spiritual freedom of the established church. *See* Wee Free Church.

United Holy Church of America, Inc.: This group looks back to 1886 to a religious revival in Method, N.C. In 1918 the above name was adopted for the church. Its theology is conservative. Characteristic features: entire and instantaneous sanctification; baptism of the Holy Ghost and by immersion; divine healing; feet-washing. Churches are found chiefly in the east and south.

United Lutheran Church in America: This united church dates back to 1918, the union of the General Synod, the General Council and the United Synod of the South. For background and Lutheran standards *see* Lutheranism in America. *See* National Council of the Churches of Christ, etc.

United Missionary Church: *see* Mennonite Brethren in Christ.

United Norwegian Lutheran Church in America: *see* Norwegian Lutheran Church of America.

United Pentecostal Church, Inc.: A merger of the Pentecostal Church, Inc.* and the Pentecostal Assemblies of Jesus Christ * in St. Louis, Mo., in 1945. Periodical: *The Pentecostal Herald.*

United Presbyterian Church: This church arose in 1847 out of seceding groups of the Church of Scotland,* particularly as a demand for congregational rights to call its ministers; particularly from two seceding groups: the Associate (Secession) Synod (1745) which became the United Secession Synod and the Relief Church * (1762). Notable characteristics: disapproval of church establishment and infringement of rights; foreign mission interests; and loyalty to the doctrines of Scottish Presbyterianism. In 1900 it joined the Free Church of Scotland * in union to form the United Free Church of Scotland.*

United Presbyterian Church of North America: This church is a union effected in Pittsburgh in 1858 of the General Synod of the Associate Reformed Church and the Associate Synod, both groups which look back to dissenters of a previous union in 1782. (The 1782 union, the Associate Reformed Church, was formed out of Presbyterian groups coming from the Associate Synod which had, in turn, seceded from the Church of Scotland * in 1733 and from a Reformed presbytery which came out of the Covenanter [Reformed Presbyterian] church of Scotland.)

Conservative in theology and practice, the United Presbyterians are particularly known for their strong missionary passion, their original opposition to instrumental and secular music in church worship, their traditional devotion to Old Testament literature, particularly the Psalms, their early opposition to slavery, secret societies, open communion, etc. Their membership is strong in Pennsylvania and Ohio. Their confessional statements

include the Westminster Confession * and a "Confessional Statement" (1919).

United Protestant Council: A Federation of British Protestant Organizations formed in 1897. A voluntary association of nearly all Protestant Societies, national and provincial, Church of England, Church of Ireland, Church of Scotland, inter- and undenominational. Its purpose is to unify and coordinate common interests.

United Society of Believers (Shakers): This group looks back to mid-18th century England to Jane Wardley's exhortations to her Quaker friends to pure living. In derision they were called "Shaking Quakers" because their bodies quivered in the excitement of spiritual power. Ann Lee (1736–1784) later became the leader. Her conviction was that the root of much human evil lay in sexual passions and in preaching emphasized abstinence and control. In prison a vision came to her (1770) of her special ambassadorship of Christ as a Mother Spirit.

In 1774 she and others came to America setting up at Watervliet, N.Y. A religious revival of proportions followed. James Whittaker succeeded her; then Joseph Meacham and Lucy Wright. Communistic societies were formed in New York and New England, later in Kentucky, Ohio, Indiana. They believed in communication with spirits (anticipating "spiritualism"). From 1837 to 1848 Mother Ann manifested herself in a Second Coming.

The decline in numbers since the mid-19th century is explained as a part of prophecy of the departure from principles and laxity; but believers still are assured of the fundamental rightness of their cause and an eventual revival.

Shaker principles are (among many): non-resistance, temperance, holiness, equality of the sexes, equality of property, women's rights, etc. Two types of membership: probation and covenant (fully consecrated). In earlier days each order was presided over by two brethren and two sisters, with no special ordination. They are noted for the spirited singing of wordless songs, their marching accompanied by hand motions.

United Student Christian Council: *see* Ecumenical Agencies.

United Zion's Children: *see* River Brethren.

Unity (Evangelical) of Bohemian and Moravian Brethren in North America: This church looks back to the Unity of Brethren (Unitas Fratrum) (*see* Hus, John; Bohemian Brethren; Comenius, John Amos). Known as the Moravian Church in the early 18th century. The descendants of the Unity of Brethren organized in 1722 in Herrnhut,* Saxony, Germany as the Renewed Unity.

In 1903 a second branch of the Renewed Unity was organized of immigrants in Texas as the Evangelical Union of Bohemian and Moravian Brethren in North America under the leadership of A. Chlumsky and H. Juren. A third branch is called Evangelical Czech-Brethren Church (organized in 1918 in Czechoslovakia). A fourth branch consists of three independent churches in Iowa organized by F. Kun.* A fifth branch comes from various Protestant churches whose ancestors were within the old Unity.

In 1938 these five branches met in Watertown, Wisconsin for a conference of unity.

The confessions of the church: "in essentials unity, in nonesentials liberty"; the confession of the old Unity of Brethren as expressed in their catechism (1608) and the confessions of the Lutheran and Reformed churches. A synod is the highest form of government except in matters of faith, meeting biennially on the anniversary of the death of John Hus (July 6).

Unity of Brethren, the: *see* Bohemian Brethren; Moravians; Unity (Evangelical) of Bohemian and Moravian Brethren in North America.

universal atonement: *see* atonement.

Universalism: Generally speaking, universalism is the term for the belief, of long intermittent standing, held by individual thinkers in the history of Christian doctrines that eventually all men will find and enjoy salvation. The goodness and mercy of God (in spite of retributive justice) requires it.

Organizer of Universalism as a church was John Murray (1741–1815) who had come under the spell of the preaching of Whitefield * in England and the writings of James Relly (1722?–1778) of London and author of a widely read treatise on "Union," himself a follower of Whitefield and a confirmed universalist. In 1770 Murray came to America, a disciple of Relly, and began a

ministry in New England. Although a Calvinist, he held that Christ's atonement extended to all and not to the elect: unbelievers would at judgment become believers and enjoy blessedness, believers enjoying immediately, before judgment, blessedness.

Independently of Murray's universalism and from an Arminian * background came the further stimulus to this wave of the future of Universalism in the preaching of the Philadelphia Baptist minister, Elhanan Winchester (1751–1797) who held that salvation will be achieved eventually by the unrepentant in the school of suffering, by ultimate purgation. In 1782 Charles Chauncy (1705–1787) came out for Universalism in a treatise published anonymously *Salvation for all Men Illustrated and Vindicated as a Scripture Doctrine*—the happiness of all being the aim of revelation.

More influential, however, was the person and thought of Hosea Ballou (1771–1852), itinerant New England preacher, author and controversialist, who directed Universalism toward his own Unitarian * theology and who taught the moral influence theory of the atonement (God's love is revealed in the atoning Christ in saving man from sin and not from punishment and this love eventually will bring all under its spell), his major work being *A Treatise on the Atonement* (1805).

Universalism drew its organized membership largely from the conventional Protestant churches. Although congregational in polity * and lax in its credal requirements, American Universalism issued a brief creed in 1803, the so-called "Winchester Confession" in Winchester, N.H. (modified, 1900) which became its historic confessional basis.

The Universalist Church of America meets biennially with a national office in Boston, determining general policies by delegates of member organizations. The fatherhood of God, the spiritual authority and leadership of his Son, the Bible containing the normative and trustworthy revelation, retribution for sin and the final harmony of all souls with God—these constitute the chief articles of faith.

Unorganized Italian Christian Churches of North America: Founded in 1907 by Louis Francescon in Chicago. Non-denomi-

national, non-sectarian. "Congregazione Christiana" in Chicago is the mother church. Protestant doctrines are held; specifically characteristic: speaking in tongues, healing, anointing, Second Coming.

Ursinus, Zacharias: *see* Heidelberg Catechism.

Ussher, James: (1581–1656) English scholar and archbishop. Because of loyalty to the king and adverse feeling toward Presbyterian control he refused participation in the Westminster Assembly,* favoring a more modified form of the episcopal polity. He earlier had helped to formulate the Irish Articles.* He is known by posterity for his Biblical chronology which became inserted in the margins of editions of the Bible, particularly for his calculation of creation of the world to have occurred in 4004 B.C.

Utopia, More's: *see* More, Thomas.

V

"Vakte": *see* Hauge, Hans Nielsen.

Van der Werp, D. J.: *see* Christian Reformed Church.

Varick, James: *see* African Methodist Episcopal Zion Church.

veil: *see* prayer veil.

Venn, Henry: *see* Church of England.

Venn, John: *see* Church of England.

Vincent, John H.: (1832–1920) Editor of the Sunday School publications of the Methodist Church until his election as bishop. He was the first chairman of the International Sunday School Lesson Committee, a post he held for twenty-four years. He was a founder (with Lewis Miller of Akron) of the Summer Assembly on Chautauqua Lake, New York—the purpose being to train Sunday School teachers.

visible church: *see* church, invisible and visible.

Voltaire, Francois: *see* deism.

Volunteers of America: Organized in 1896 by General and Mrs. Ballington Booth as an American Christian benevolent movement. Its purpose is to work as an auxiliary to the churches, its platform published in a Volunteer Manual: belief in God as Trinity, the Bible, Jesus as God-Man, atonement, repentance, regeneration by the Spirit, punishment of the wicked and of the non-restored fallen and eternal life to the righteous faithful. They honor and practice the two traditional sacraments. They ordain their officers to the ministry after satisfactory approval. Democratic in policy, they employ the military terms for their ranks: commander (general), brigadier-general, colonel, sergeants, corporals and soldiers. The commander-in-chief issues commissions in counsel with subordinate heads. The aim is directed to the furtherance of the gospel of good will and living, especially to

those unchurched, giving material aid to the underprivileged, sick and unfortunates.

Ballington Booth (1859–1940) was a son of William Booth, founder of the Salvation Army,* and founded the movement in a dispute over organization policies. He had been commander of the Salvation Army in America.

W

Waldenström, Paul Peter: (1838–1917) Swedish dissenter from Lutheran state churchism he is known theologically for his emphasis upon experienced religion and his view of the atonement: reconciliation of man with God rather than the reconciliation of God with man. Christian reconciliation implies that Christ was not man's mediator to remove God's wrath (for God is love) but the mediator to benefit or aid man to recover from sins. Redemption is liberation rather than a transaction. A leader of the Swedish Mission Covenant.* *See* free church movement in Sweden and America; Mission Friends; Princell, John Gustav.

Wallin, Johan Olof: (1779–1839) Archbishop of Upsala and eminent as writer of hymns and in the work of the revision of the Swedish church hymn book (1819).

Walsh, John T.: *see* Life and Advent Union.

Walther, Carl Ferdinand Wilhelm: (1811–1887) Early leader of the conservative Missouri Lutherans * whose life was woven into the pattern of that group which reflected his temper and thought. A university student at Leipzig, influenced by pietism * and shaken by rationalism, a student of Luther's works, ordained in Saxony, he welcomed the opportunity of emigration with Martin Stephan * and others and the prospect of the establishment of an ideal church in America (1839) which to his youthful eyes would be an uncompromising confessional Lutheranism. He was father and organizer of a theological seminary at St. Louis (Concordia); first president of the "German Ev. Lutheran Synod of Missouri, Ohio and other States"; founder of two widely accepted publications, *Der Lutheraner* (1844) and *Lehre und Wehre* (1853); writer of model church constitutions and many oracular treatises on church doctrines and practices. *See* Lutheranism in America.

Wardley, Jane: *see* United Society of Believers (Shakers).

Ware, Henry: *see* Unitarians.

Warfield, Benjamin Breckinridge: (1851–1921) A professor of N.T. exegesis in Western Theological Seminary, Pittsburgh (1879–1887) and of systematic theology in Princeton Theological Seminary (1887–1921) and many years editor of the *Princeton Theological Review*. He was a stalwart champion of conservative Presbyterianism, both apologetic and polemic, engaging in literary controversies against contemporary theological liberalism.

Warham, William: *see* Church of England.

Wars of Religion: In 1562 the French Huguenots * took up arms in the cause of religious liberty. In three decades eight wars were fought. Notorious was the massacre of St. Bartholomew (1572), named from the day (St. Bartholomew) it began, in which 30,000 Huguenots were killed. In the Edict of Nantes * (1598) a measure of freedom was granted. Its later revocation brought new wars—exiling hundreds of thousands of Huguenots. Toleration for Protestants in France did not come until 1787.

washing of the feet: *see* feet-washing.

Watch Tower, The: *see* Jehovah's Witnesses.

Watch Tower Bible and Tract Society: *see* Jehovah's Witnesses.

Weaver Mennonites: *see* Stauffer Mennonite Church.

Wee Free Church: A popular term applied to the minority group of Presbyterians of the Free Church of Scotland * (mostly Gaelic speaking) which fought in the courts for its legal claims as the legal Free Church against those of its body who had allegedly departed from its principles and joined (1900) in the union with the United Presbyterian Church * to form the United Free Church of Scotland.* Winning in the litigation a sizable share, the church continued to maintain itself in Scotland, although numerically small.

Wesleyanism: *see* Methodism; Wesley, John.

Wesley, Charles: (1707–1788) Brother of John Wesley,* four years younger, student at Oxford who with two others formed a club for study, which, under John's later leadership, became the "Holy Club" of religious consecration, the original nucleus of what came to be Methodism.* An Anglican, a missionary to the red-skins of Georgia, America, associate with Peter Böhler,* the

Moravian—for brief periods—he continued to preach to societies and out-of-the-way places, although handicapped by poor health. He is best known to posterity as a hymn-writer (some six thousand)—perhaps the most popular being "Jesus, lover of my soul." *See* Whitefield, George.

Wesley, John: (1703–1791) Born in the village of Epworth, a high-church Anglican minister's son, disciplined by the poverty of a home of many children and meagre income, student at Oxford, John Wesley came to his religious maturity by a process of self-austerity and self-centeredness. Ordained a priest of the Anglican church in 1728 he joined his younger brother Charles Wesley * and others (among whom, later, George Whitefield *) in a religious fraternity which received the nick-names "Holy Club," "Bible Moths," "Methodists." This fraternity was given over to methodical holiness after the pattern, it was believed, of primitive Christian holiness.

In 1735 the two Wesleys sailed as foreign missionaries to the heathen red-skins of Georgia, America. On ship he became impressed by the simple religious trust and manner of some traveling Moravians * (who were followers of Zinzendorf *). His American sojourn was brief and unsuccessful. In England again he began to pay attention to the Moravians, conferring with the young Moravian leader Peter Böhler,* a Lutheran by training. By his own testimony, Wesley, at a meeting of the Moravians in a house in London on May 24th, 1738, at the hearing of the reading of Luther's Preface to the Romans, at about 8:45 p.m., became "strangely warmed." This conversion coupled with intense feeling plus the rigorous personal puritanism of his earlier day combined to give his religious leadership and to Methodism their chief characteristics.

He visited Zinzendorf but came away not fully impressed. The Moravians, in general, he found to be too aloof and not all of their leaders to his liking. He withdrew and with him went a company of Moravians into a Methodist society. His manner, his individualistic enthusiasm, did not settle well with fellow Anglican ministers. Whitefield, meanwhile, had become an evangelistic orator of power and was engaged in street preaching. Wesley, at Whitefield's invitation, took over in his absence the religious cam-

paign among the neglected at Bristol, Wesley making the decision by lot. This was the beginning of a long, arduous, violent, fearless and successful religious revival of which he became the champion. Traveling hundreds of thousands of miles on horseback, his person became familiar to the cities and out-posts of England and even to the common people of Scotland and Ireland.

His appeal, while grounded in the Arminian * type of theology, was directed to changed lives and to a new reformation humanitarian in character. His thought, however, was close, at most points, to that of Calvin,* particularly on the characteristic doctrines of the Reformation plus an emphasis upon a regenerated society. He felt deep loyalty to the Church of England but, when rebuffed, he went his own way, even to the ordaining of ministers without the blessing of Anglican bishops. His viewpoint was tolerant of new scientific ideas and of minor theological controversies.

He left 8,000 societies in England and Wales, hundreds of clergy who espoused his cause and an organized Methodist Episcopal Church in America. *See* Law, William; Methodism; Spangenberg, August.

Wesleyan Methodist Connection (or Church) of America: Organized in 1843 in Utica, N.Y. opposing slavery in America, emphasizing "entire sanctification" (following regeneration), and affirming prohibition (liquor). It is also opposed to secret societies and tobacco. It is Methodist in doctrine and conforms in general to Methodist polity.

Westminster Assembly: *see* Church of England; Westminster Confession and Catechisms.

Westminster Confession and Catechisms: The Confession is a seventeenth century document framed by the English Presbyterian Puritan majority party in the struggle of the day between the Church of England * and the Protestant non-conformists. The Westminster Assembly was called by the Lower House of Parliament, 1643, for the express purpose of setting forth a creed and government for the church. A *Directory of Worship,* Presbyterian in church government, was agreed upon, abolishing the Church of England's *Book of Common Prayer* which Parliament adopted in 1645. The following year Parliament received from

the Assembly the confession of faith, *i.e.*, the Westminster Confession which was adopted by the General Assembly of Scotland in 1647 and, with some modifications, by the English Parliament in 1648. The Assembly, in 1647, completed its religious education manuals, a Large Catechism (for clerical use) and a Shorter Catechism for children. Both the English Parliament and the Scottish General Assembly gave approval in 1648.

Scottish and American Presbyterianism have followed the Confession as normative. Based on the Irish Articles * (1615) the confession is Calvinistic with emphasis upon predestination * and an affirmation of preterition.* Distinctive is the doctrine of "covenant": Adam, the representative head of the human race forfeited for his descendants by his fall the promises of God; Christ has superseded Adam by a new covenant of grace covering the period after the Fall, assuring salvation for those whom God intended. Ecclesiastical discipline is a prerogative reserved for the church—civil magistrates to aid in the preservation of divine truth and the right administration of all divinely established institutions. The fourth commandment is particularly emphasized—the Christian Sabbath is to be honored as integral to the decalogue (a Puritan development).

The Confession, a summary of Christian beliefs, and the Shorter Catechism have long been regarded as authoritative in most Presbyterian churches: the Confession still acknowledged with modifications and the Catechism now abandoned by the liberal Presbyterian groups. Early New England Congregationalists adopted the Confession as their standard of faith. *See* Briggs, Charles A.

Westphal, Joachim: *see* Crypto-Calvinists.

Whately, Richard: *see* broad church party.

Whichcote, Benjamin: *see* Cambridge Platonists; Latitudinarians.

Whitaker, William: *see* Lambeth Articles.

Whitby, Daniel: *see* Unitarians.

White, Andrew D.: (1832–1918) President of Cornell University whose two volume work *A History of the Warfare of Science with Theology in Christendom* (1894, 1895) was a widely

received account of the strife between theologians and the onward march of thought.

White, Mrs. Ellen: *see* Seventh-Day Adventists.

White, James: *see* Seventh-Day Adventists.

White, William: *see* Protestant Episcopal Church.

Whitefield, George: (1714–1770) At twenty-one, a member of Charles Wesley's Holy Club, a year later ordained Anglican minister, Whitefield became the widely sought-after pulpit orator of the Methodist revival. He preached in London, Georgia, and New England and was the human power-house of the "Great Awakening" * (1740). It was he who induced John Wesley * to open-air preaching.

Unlike John Wesley, who was Arminian * in theology, (as many were at that time in England), Whitefield espoused traditional Calvinism and argued for predestination.* Under the patroness, the wealthy countess Huntingdon (1707–1791)—who aspired to her own leadership in the Methodist cause—and supported by zealous admirers, Whitefield's Calvinistic Methodism prospered.

Whitgift, John: *see* Church of England; Lambeth Articles.

Whiton, James Morris: (1833–1920) Professor of ethics at Meadville Theological School (1893–1894) and for many years on the staff (1896–1920) of the *Outlook*. He authored *Miracles and Supernatural Religion* (1903), *Interludes in a Time of Change* (1909), etc. He was associated with the liberal movement known as the New theology.*

Whitsunday: *see* Pentecost.

Whittaker, James: *see* United Society of Believers (Shakers).

Wiebe, Jacob: *see* Krimmer Mennonite Brueder-Gemeinde.

Wieselgren, Peter: (1800–1877) Minister in the Lutheran state church of Sweden, apostle of the cause of temperance and a friend of George Scott.* He helped to promote the organization of Swedish Lutheranism in America, especially in recommending pioneer ministers for American service.

Wilberforce, William: *see* Church of England.

Wilbur, John: *see* Religious Society of Friends (Orthodox Conservative); Society of Friends.

Wilburites: *see* Religious Society of Friends (Orthodox Conservative); Society of Friends.

William and Mary (king and queen): *see* Church of England.

Williams, George: *see* Finney, Charles G.; Young Men's Christian Associations.

Williams, L. W.: *see* Latter House of the Lord, Apostolic Faith.

Williams, Robert: *see* Colored Methodist Episcopal Church.

Winchester Confession: *see* Universalism.

Winchester, Elhanan: *see* Universalism.

Winebrenner, John: *see* Churches of God in North America (General Eldership).

Wishart, George: (1513?–1546) Among the earliest of Protestant preachers in Scotland who attracted to his side and influenced John Knox * who, in turn, was destined to carry on the Reformation in Scotland. Wishart was responsible for the translation of the Swiss Helvetic Confession * of 1536 and was essentially Zwinglian in theological thought. He was martyred, burned under the rage of cardinal Beaton, an archbishop in Scotland.

Wisler, Jacob: *see* Old Order Mennonite Church (Wisler).

Witherspoon, John: *see* Presbyterianism.

Wittenberg Concord: Composed by Melanchthon * at a conference at Wittenberg in 1536 and ratified with the diplomatic help of Bucer * by Swiss and Lutheran theologians with concessions made by the Swiss to Luther's doctrine of the bodily (though spiritual) presence of Christ in the sacrament. Bullinger * and others protested and produced their own statement, the (First) Helvetic Confession.*

Wolford, Janet Stine: *see* Church of Revelation.

Wollaston, William: *see* Cambridge Platonists.

Wolsey, Thomas: (1475–1530) Right-hand man of Henry VIII,* a cardinal of the Catholic church.

World Alliance for International Friendship Through Religion: *see* Ecumenical Agencies.

World Convention of Churches of Christ (Disciples): *see* Ecumenical Agencies.

World Council of Christian Education: *see* Ecumenical Agencies.

World Council of Churches: First assembly was held in Amsterdam in 1948 for the establishment of a permanent association on a world-wide scale. 150 Churches, excepting the Roman Catholic, were brought together from 42 countries and joined in "a world-wide Christian community." The Council did not dissolve denominations; differences continue but are not held a hindrance to great co-operative efforts with others. Themes discussed were four major items: 1) the Universal Church in God's Design; 2) the Church's Witness to God's Design; 3) the Church and the Social Disorder; and 4) the Church and the International Disorder.

World Council of Churches, Conference of U. S. A. Members: *see* Ecumenical Agencies.

World Council's Commission on Faith and Order: *see* Ecumenical Agencies.

World's Alliance of Young Men's Christian Associations: *see* Ecumenical Agencies; Young Men's Christian Associations.

World's Christian Endeavour Union: *see* Christian Endeavour.

World's Student Christian Federation: *see* Ecumenical Agencies.

World's Young Women's Christian Associations: *see* Ecumenical Agencies; Young Women's Christian Associations.

Worms, Diet of: *see* Diet of Worms.

Worms, Edict of: *see* Edict of Worms.

Wright, Lucy: *see* United Society of Believers (Shakers).

Wycliffe, John: (*c.* 1320–1384) The Reformation in England dates beyond the Protestant Reformation. John Wycliffe's criticisms of the Roman Church presaged those of the later Reformers. He has been called "the Morning Star of the Reformation." So critical was he that his movement in England was put down and was to continue chiefly in Bohemia. His idea of improvement was to persuade the priests to teach from the Scriptures; to accomplish this an English translation was necessary and he succeeded in enlisting to the task several scholars. This was before the day of the printing press. His mind was not speculative although trained and widely informed. He was interested in practical reforms—a man of the people. His pattern of thought

lay in the channels made by Paul, Augustine and Anselm—away from the 13th and 14th century scholasticism. On the doctrine of the Lord's Supper he anticipated the views of both Luther and Zwingli. He advocated the abolishment of the tribute payments to Rome (including indulgences *) asserting that the pope might well live in holy poverty. He was accused of instigating the revolt of the peasants in England (1381). The clergy, he thought, could never reform themselves—their worldliness, indifference, and their lust for preferments. He blamed the papacy as a factor in the general corruption. Papacy rested not upon divine authority, he claimed, but had usurped it and was anti-Christ. "Poor priests" followed him. These he trained to become preachers of the Scriptures and to follow the path of apostolic poverty. Adherents were called Lollards (a word from the Netherlands where it was used to signify singers of popular religious songs). Although persecuted the Lollards continued to propagandize in England and southern Scotland presaging the later Reformation. In Bohemia the ideas of Wycliffe were revived at the university of Prague giving stimulation to the reformation under Hus.*

Y

Y.M.C.A.: *see* Young Men's Christian Associations.

Yorker Brethren: *see* River Brethren.

Young, Brigham: (1801–1877) Native of Vermont, a former Methodist who became a leader among the Latter Day Saints,* an apostle of the church, 1835. Leader of the great migration to Utah. Territorial governor of Utah; began the building of the Temple at Salt Lake, 1853. *See* Bickertonites; Church of Jesus Christ of Latter Day Saints; Reorganized Church of Jesus Christ of Latter Day Saints.

Young Men's Christian Associations: The first group bearing this name was that initiated by George Williams (1821–1905) in 1844 in London. (*See* Finney, Charles G.) Similar groups sprouted up elsewhere in the British Isles. The following decade the movement spread to the U.S. and Canada. By 1853 there were 27 such Associations in these two countries. In 1854 a confederation of Associations was formed for North America; in 1855 the World's Alliance of the Y.M.C.A. was constituted. The program consisted of intellectual, social, spiritual and physical development of boys and young men, giving rise to a professional class of Y.M.C.A. secretaries, recreation programs, buildings, college religious activities, etc.

Young Women's Christian Associations: First appeared in the 1850's in Germany and Great Britain, being organized in the following decade in the U.S. where they had their greatest growth. Like the Y.M.C.A.* the program was varied: physical, intellectual, moral and spiritual. In 1894 the World's Young Women's Christian Associations was inaugurated.

Y.W.C.A.: *see* Young Women's Christian Associations.

Z

Ziegenhagen, Friedrich, Michael: *see* Lutheranism in America.

Zinzendorf, Nicolaus Ludwig, Graf, von: (1700–1760) Brought up under the home influence of pietism * he spent his earlier years in Halle in the school of Francke.* He studied law and travelled widely. He came into contact with orthodox Lutheranism but continued his almost passionate devotion to the pietistic form of Christianity. He allowed exiled Moravians * to build a community of their own (Herrnhut) on his Berthelsdorf estate and in 1727 began to undertake their leadership. He clung to the pietistic idea of rejuvenating existing churches in opposition to the separatism of his Moravian tenants. Herrnhut gained a reputation of separatism and thus disfavor with orthodox Lutherans and even the Pietists. Zinzendorf caught the missionary zeal from those he served. Ordained a bishop in 1737 he travelled widely espousing the revived Moravian cause in the West India islands, in London, in New York and helped to establish in Bethlehem, Pennsylvania what came to be the headquarters of the American Moravian Church. Missions multiplied all over the globe. His religion has been called "heart religion" with an extreme Christocentrism. "I have one passion. It is He." In this respect, he remained a Lutheran.

Bankrupt financially, he spent some later years in England and to the last engaged in the work of the ministry. The Moravian Church was revived by him and became a thoroughly organized church during his lifetime. Spener * was his godfather. John Wesley * made a pilgrimage to Herrnhut and, although the two were in disagreement (particularly on sanctification and cross-purposes of personalities) was directly influenced by the Moravian emphasis upon personal religion. *See* Lutheranism in America; Spangenberg, August.

Zion's Watch Tower Tract Society: *see* Jehovah's Witnesses.

Zurich Consensus (Consensus Tigurinus): A statement of closer bond between Swiss Reformed Churches formulated by Bullinger * and Calvin * in 1549 treating the question of the Lord's Supper. The bodily presence of Christ in the sacrament was rejected; the words of institution were interpreted figuratively. Its significance marks the triumphant influence of Calvinism over Swiss Zwinglianism.*

Zwickau prophets: *see* Anabaptists, the.

Zwingli, Huldreich (1484–1531) and Zwinglianism: Humanist and active participant in the politics of his day, Zwingli is one of the big three or four of the early Protestant Reformers. His field lay in German Switzerland (particularly, Zurich) and his work was quite independent of the German Reformation led by Luther.* An expository preacher of no mean power his exegesis of the open Bible attracted many of the cultured classes to the cause of the Reformation. He found his way by attacking first of all the superstitious practices of his time and by the support of his younger countrymen in opposition to their conscription into foreign wars. His study of the Scriptures confirmed for him the general protesting claims of his contemporary, Martin Luther, although he shaped the Reformation in his own domain along lines characteristically different.

Like Erasmus * his starting point lay in the doctrines of Scripture rather than in the church (Roman) or in some profound inner revolution (as in Luther). He believed that the forms of religion should not be retained unless expressly enjoined by the Scriptures (while Luther held the more moderate view that what is not expressly forbidden by the Scriptures may be permitted). He openly broke with Luther on the doctrine of the Lord's Supper (*see* Marburg Conference) and could not tolerate the Lutheran doctrine of ubiquity.* (His own view was called alloeosis.*)

On the subject of election * to salvation he was more generous in his estimate of God than other Reformers. He held that the number of elect is not confined to the baptized nor limited to those to whom Christ preached; rather, all unbaptized children dying in infancy are saved and all virtuous men of any time and

place will find their way to the blessed state if God so wills. His predestination doctrine was framed in opposition to the Roman doctrine of merits—everything is the result, he said, of God's will and not of man whatever his merits. Original sin for him did not involve guilt; rather, it is simply a disordered condition. The church is the invisible company of the elect. The visible church * is a theocracy * involving the whole of life and he was the first among the Reformers who set up a synodical form of government. (Calvin * of Geneva carried out the theocratic idea much more fully.) The state may claim validity to its laws only in so far as these conform to the authority of the Scriptures. A Christian is at once a patriot and a good citizen.

Zwingli developed plans for alliances for the unification of the Reformed cause far beyond his own city. Successful to a point, nevertheless his political leadership collapsed with his death (as an observer) on the battlefield. His enemies rejoiced and desecrated his body. In a comparatively short while his theological influences ceased to be felt; those who were close to him followed him only in a general way, developing their own views. The (First) Helvetic Confession * drawn up by his followers carried on the Zwinglian doctrines. The Zurich Consensus * marked the triumph of Calvinism among Swiss Protestants. *See* Bullinger, Heinrich; Honius, Cornelius; Oecolampadius, Johann.

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